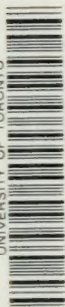


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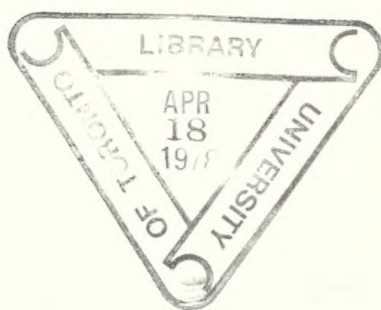
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Development
of
Japanese Civilization
From the Mythical Age to
the Time of Decline of Shogunal
Power

by
T. Arishima

- 1904 -

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T. A.

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"Faith, enlightened and ex-
pounded by science —
the union of faith and
science — is living, har-
monious knowledge, is
perfected faith, for it has
become vision"..... A. Guyot
(The Earth and Man)

"And I will be their God, and
they shall be my people, in
truth, and in righteousness"
(Lechariah VIII. 8.)

1.

Chapter I. Meaning of Civilization

I. Definition of Civilization

The human life is a mystery. Hardly can one tell with exact knowledge whence it comes and whither it goes, and especially what is the ideal attainment of it. The definition of civilization could only be deduced from a clear and unmistakable conception of the human life, because civilization is the result of the crosswise reaction of man's sensory and motor ideas developed under the surrounding environment. The meaning of the word "civilization", therefore, has been defined in a thousand

one way by men of all branches of life according to their own views. It differs as much as faces differ

Nothing, however, is more inconceivable than to consider that there is no definite course of progress in the human life, and consequently no fixed sense in the word "civilization". Let us consider a little what is the real meaning of "civilization" in the seeming confusion of the opinions.

Webster defines this word in his Dictionary thus: -

"The act of civilizing, or the state of being civilized; national culture; refinement"

Edward B. Tylor ⁽¹⁾ says

"Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge,

(1) "Primitive Culture"

3

belief, arts, words, law, custom, and any other capabilities and habits acquired by man as a member of society."

Mr. Lecky ⁽¹²⁾ says

The entire structure of civilization is founded upon the belief that it is a good thing to cultivate intellectual and material capacity, even at the cost of certain moral evils which we are often able accurately to foresee"

Mr. Arnold ⁽²⁾ says

"Civilization is the humanization of man in society"

Guizot ⁽³⁾ says

"Civilization, therefore, in its most general idea, is an improved condition of man resulting from the establishment of social order in place of the

(1) "European Moral" I 116. (2) "Mixed Essay"

(3) "History of Civilization"

individual independence and lawlessness of the savage or barbarous life"

Although all these definitions make it difficult to abstract the exact sense in virtue of the use of more or less ambiguous terms, one thing seems to be clear to be overlooked that all these agree on the fact the progress of human life is aiming at some definite goal which cannot be explained with precision. However, there may be no objection to saying that civilization is a progress. But as soon as we ask from what point it starts, what course it takes, and what point it reaches, it becomes a matter of dispute. Some one would insist upon the progress satisfying the material wants and refining physical enjoyment, while another

considers as progress which leads man to a state of superior intellectual and moral development, and still another thinks it is a progress harmonizing the physical and mental conditions of society. These materialistic, spiritualistic and half way views concerning civilization influence the national and individual characteristics to a great extent. The differences which are found either in the national aspects of Phoenicia, Judea, and Greece, or in the individual characters of Nero, Paul of Thebes, and Pericles, show the three different conceptions of civilization.

Therefore, it may not be an idle speculation to deduce the appropriate conception of the word "Civilization".

On my part, also, it is an indis-
missable task to pave the way for the
main discussion by settling the ques-
tion with the best of my knowledge.

Thomas Carlyle, having quoted
the words of Cato saying "the pains of
hunger and Revenge once satisfied,
his next care was not comfort but
decoration," applied it to his peculiar
sortes Philosophy⁽¹⁾ and said "Warmth
he found in the coils of the chase; or
wind dried leaves, in his hollow tree,
in his bark shed, or natural grotto: but
in Decoration he must have Clothes.

Yes, among wild people, we find
dyeing and painting even prior to
clothes. The first spiritual want of a
barbarous man is Decoration,.....⁽¹⁾

by the first task the first pair
woven, after they were put down
"Carlyle's Sator Resartus"

to the human destiny, was to gather fig leaves around their loins. This, might be said, is the very first step of civilization; civilization starts from this moment.

While the aborigines are striving to protect themselves from the attack of wild beasts or natural accident and occupying their whole time in seeking for their daily food, there is no trace of what I call civilization found. They are hardly distinguished from the other kinds of animals.

The next stage in the progress of human life is the Palaeolithic. They probably seek protection from external danger, by surrounding themselves with the bunks of fallen trees, by hiding in caves or by the use of

weapons; — weapons which are perhaps the rude tools they have devised to make their habitations, and to provide food for future consumption. Now they begin to have time to think above, or at least beyond, the mere protection of their lives.

They tatoo their bodies, make armour, display ceremony, commune with each other, and sing instead of shout; in short, while in the preceding ages they had moved almost by the same principle as the amoeba moves, now they think in a way similar to ours. They are men, no more a mere scientific homo.

What course, then, does civilization take? In other words, what is the history of civilization? Is civilization a blind leader that leads mankind into the featureless ditch called "cu-

known Eternity", or a skilled pilot that saves mankind from the long wearisome wandering to the harbour of eternal peace? To me, at least, this appears by no means a question easy to be solved. Two thousand years have been elapsed since the "It is finished" was cried from the top of the cross on Mount Calvary; and yet only yesterday, forty thousand people lost their heaven-born freedom in the name of civilization⁽¹⁾, and four thousand of the true shekinah⁽²⁾ perished from existence without any reason by the hand of Christian nation⁽³⁾. Where is justice, what is the fruit of civilization? The course of civilization runs sometimes to heaven and sometimes to Gehenna.

It is indeed not without reason that Rousseau despised so-called civilization

(1) War of Transvaal in 1901 (2) St. Chrysostom (From Carlyle). (3) Massacre of Chinese by Russian soldiers.

as if it were a devil. But Rousseau was too impatient. Goethe describes the course of civilization with vividness through the mouth of the earth spirit (Erdegeist)

"Im Lebens flustern, in Thaten stürmen
Walt ich auf und ab,
Webe hin und her!
Geburt und Grab,
Ein ewiges Meer,
Ein wechselnd Weben,
Ein glühend Leben
So schaff' ich am sausen den Web-
stuhl der Zeit
Und wirke der Gottheit lebendes
Kleid" (1)

So I do speak too strongly if I say that man knows neither what is the course nor what will be the final attainment of civilization? There are, as was

(1) "Nacht" - Faust - Buch I

been well said, "heaped and bundled together, with nothing but a little carpentry and masonry between them; — crammed in, like salted fish in their barrel, — or weltering, shall I say, like an Egyptian pitcher of tamed vipers, each struggling to get its head above the others."⁽¹⁾ They strive blindly to grasp something fixed and solid, or to find a condition of comfort and of more life. They are a shuttle which runs to and fro over the loom. It knows nothing but its busy activity, while the splendid "living clothes of God" — civilization — is woven.

Finally, what is the ideal attainment of human progress? What is the perfect civilization? Many utopians with their high-soaring

imagination have tried to reveal it. But this efforts only show how limited is the man's forecast. The solution of this question, seems to me, to be beyond human knowledge. Intuition alone might pierce into the center of the riddle. I may offend some scientists because I mingle religious conception with scientific investigation, but I cannot help it.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea..... and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor

crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new....." (1)

"The wolf and the lamb shall feed together, and the lion eat straw like the bullock, and dust shall be not hurt nor destroy in all my holy mountain, saith the Lord" (2)

If this conclusion reveal something of truth I may leave this question and consider land and man which are the two essential elements in forming civilization.

II. Land favorable to Civilization

There is fresh meaning in the old Japanese proverb, "Grandeur of nature"

(1) St. John's "Revelation"

(2) Isaiah Chap. LXV.

gives birth to great men." Great persons and great events can be understood only by taking the environment into consideration. We cannot consider environment so important as to believe (as some do) that the American civilization was occurred essentially in virtue of the difference of climate between the northern and southern parts of the United States, or that the civilization of England is of no meaning if we neglect to consider the influence of nature upon the nation.⁽¹⁾ It is a great mistake to discuss nature on the same level with man; the relation of both is very close, but the difference between them is inverse ly wide. Hegel describes this relation very clearly as follows.

(1) Buckle's "History of Civilization in England"

"Contrasted with the universality of the moral whole and with the universality-unity of that individuality which is its active principle, the natural connection that helps to produce the spirit (Geist) of a People, appears an extrinsic element; but inasmuch as we must regard it as the ground on which that spirit plays, it is an essential and necessary basis" (1)

As it is said that civilization flourishes only where wheat grows, the land which bears civilized men seems to be limited to some extent. Many examples among the past human records may serve as the materials from which this fact is deduced.

(1) Civilization prospers on the north.

(1) Hegel "Philosophy of History"
trans. by J. Sibree.

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hemisphere (or "Continental hemisphere" according to Egypt)

We do not overlook the large continental lands in the southern-hemisphere, but these seem utterly foreign to civilization. The monotheism of western Asia and the great literary productions of Greece are not to be found in Angora and Phœdia; the tremendous system of Buddhism could not be produced in the Black Rock mountain of Austrasia; the true freedom and excellent law of the United States of America have their poor imitators in South America. In the long run, the southern continent has made no contribution to the universal civilization of the world in the history of the past.

(2) Civilization prospers essentially

within the belt of the temperate zone.

This is the remarkable fact of universal history. Since the torch of civilization was kindled in the valley of the Nile river, all human activity has been accomplished within the temperate zone, with the single exception of Indian civilization.

(3) Civilization prospers in continents or in continental islands, but not in oceanic islands.

This is also an obvious truth of history. Oceanic islands are too narrow to be a stage of human activity. The variations of fauna and flora are few, the difficulty of communication hinders the exchange of knowledge to a great extent, the boundless extent of ocean

which encircles the isolated island, makes man excitable and fickle instead of brave and adventurous. It is impossible to expect a progressive civilization among the groups of such island peoples.

(4) Civilization prospers where there is some hindrance to subsistence.

In animals and in plants, the degree of perfection of the type can only be attained under the condition of least hindrance. The intenser the heat, the more abundant the light, the more plenty the food, the more sufficient the rain, the fewer the enemy, then the more prosperous, the animals and plants. But it is otherwise in the case of man, because the perfection of the type in man does not depend only upon the physical condition, but at the same time upon the mental

condition. The developement of the mental faculty needs some incentive which incites man to constant struggles to forethought, to the vigorous use of all his faculties. In the garden of Eden, Adam would have remained for ever as an Adam, but in the desert, David, a shepherd, became a mighty king.

(5) Civilization prospers where there is convenience for cultivation, transportation, and mutual intercourse.

Civilization never prospers until man begins to have time to consider something beside exertion to get his daily food. In regions where nature is too severe so that man may hardly have a time to enjoy leisure, as the Esquimaux in Arctic latitudes, civilization could never flourish. Nature, only when she is stern as well as benevolent,

may be the foster mother of human progress.

III People capable of Civilization

Under this section I should not enter into ^{the} detail of pure anthropology, but only try to describe some thing of historical races within the limitation inevitable for my main discussion.

No one objects to the fact that the most prominent race in world history is the Aryan race. I use the word Aryan in its broad sense to include all civilized people except those of Turanian race. This classification may have no value to anthropology, but to historical discussion it is convenient and suggestive.

Trying to make the boundary

line between Europe and Asia in the historical sense, we should find a suitable place in the Pamile steppe instead of the Caucasus mountains; because in the Pamile steppe the civilizations both of Europe and Asia have started. -- Tran steppe, from which the name "Aryan" has been derived, lies at the west side of Pamile. Since the Aryan and Turanian separated on the Pamile steppe, the Tran steppe remained for a long time the cradle of the Aryan race. However, since the population of this vigorous race became too dense to support itself in the barren land of Tran, a certain part left there making their way to the south-west following the stream of rivers. One branch of these migrating warriors settled in Egypt to produce the Semitic civilization, while the other

stopped along the banks of the sister-rivers
 in Babylon and in the wild desert of
 Arabia to create the Semitic civilization.
 But, above all, the most prominent race
 of Aryans was the Aryan proper (or Indo-
 European, Japhetic), which includes
 among its members the ancient Hindus,
 Medes, and Persians, the classic Greeks
 and Romans, and the modern descend-
 ants of all those nations, also the Celtic,
 Teutonic, and Slavonic peoples. The
 racial culture of the Aryan proper was
 made in the region of the modern Af-
 ghanistan and of Khorassan. The
 Aryan proper was the youngest child
 of humanity but of the most excellent
 talent. His task has been the com-
 pletion of all Aryan civilizations.
 Civilization in the higher sense has
 taken its starts with the rise of this

The people which have claim to
 historical importance next to the
 Aryan race is the Turanian. Many
 European historians treat the world
 story as a record dealing exclusively
 with the Aryan race. It seems to
 me, however, that they only show by
 doing the narrowness of their con-
 ception if not their lack of Orient
 knowledge. I cannot help but ad-
 mire Hegel's wide and impartial con-
 sideration that has taken the Chinese em-
 pire within its consideration.

If the Elams were a Turanian
 race, as many historians assert, they
 are to be honored as the founder of
 Babylonian civilization. China also
 has a right to be mentioned in the
 story of civilization in virtue of her

contributing her magnificent system of ethical philosophy to the world as early as almost five centuries before Christ. Finland has sunk to the poor condition of a dependent nation as the result of the aggressive policy of Russia, but its national character shows the capability which might produce a highly civilized people.

The Turanian race is immense in range and numbers, but its classification is in very uncertain condition. I will not borrow here the list of Brin-ton's classification⁽¹⁾ which deals with the yellow race living exclusively in Asia: —

(1) Shinitic Branch	{	Chinese race ----- Chinese
		Tibet race --- Tibetan, Nepals
		Hindu-Chinese race ----

(1) Brin-ton: "Race & People" page 144

2. Siberia
Branch

Tungusic race --- Tungus, Manchurian,

Mongolian race --- Mongolian, Kalmyk

Tartar --- Turkman, Turk, Yakut,
Kirgis, Cossack, Huns, etc.

Finnic race --- Fins, Laps, etc.

Arctic race --- Ainu, Kamusack,
Korack, etc.

Japanese race --- Japanese, Korean

Before including discussion of this section, I have to say a few words more about the relation between the topography and people. The national character is greatly characterized and moulded by environments. Although among the environments, the most powerful agent is the geographical distinction, which may be divided into three characteristic features:—

(1) Elevation from sea-level

Under this head, may be included

both the mountain region and the high plain. The mountains are always the cradle of independence, freedom, sincerity, and health, they have given to the world the people of freedom in Switzerland, Lucerna, Potosi and San Martin, High Scotland. It also can boast of producing the men of character as Daniel Webster, Horace Greeley, David Livingstone, Zwingli or Burns. However, at the same time, the mountains make men tend to be narrow, conservative, dogmatic, rude, superstitious, and often hostile.

One more remarkable significance of the elevated region is that of being a strong national boundary, especially when it lies across the length of the country. ⁽¹⁾ The Alps, for instance, are the impetrable boundary between

(1) Theory of M. Bonet

Germany and Italy, as well as the Pyrenees is that between France and Spain. But the mountain which lies along the length of the country makes little hindrance in separating nations, for instance, the Apennine range has never proved itself a hindrance to the political tie of the eastern and the western sides of Italy. The same phenomenon is to be seen in the Kieken mountain which lies on the central part of Scandinavia.

(2) The valley plain: -

The stream runs down from the mountain cliff foaming and sprinkling, pure and clean. The stream of this stage is the good companion of the thinker, the poet, and the artist, while it has nothing to do with the farmer or the merchant. But when those streams meet each other

in the large mass of water after they come to the plain, they change their aspect to the dirty, monotonous river.

It is no more inspiring to thinker and artist. But instead of that, the field is fertilized by its irrigation, ships and boats float to and fro transporting trading goods and travelers over it; after all, it becomes a powerful assistant of business men. A change like that ^{takes place in the human mind. The people} above of the plain no longer maintains the characteristics of the mountaineers.

The plain is the stage of universal competition, the resource of wealth, the governing center, field of human activity. The individual is moulded in the former, the nation is constituted in the latter.

However, the plain also has a

peculiar defect. It gives men a firm social organization, often despotism as well. Mr. Hedd, in discussing the Russian plain, shows the clear distinction between the mountain and the plain region which runs as follows

"If only there had been a plump of Alps in the center of this country, how different Eastern Europe would be to-day! Where nature fails to create ramparts for freedom, the cause of liberty seems fore-doomed to defeat."⁽¹⁾

3. The ^{Coast} region

The ocean is a natural boundary also to divide one nation from another, as the river does in the plain and the mountain in the high-lands. Among these, mountain displays the strongest function as barrier; it blocks to friend

(1) "Review of Reviews" Sp. 15, 1891

as well as enemy. The ocean is otherwise. It is a commodious route as well as an hindrance of communication.

Formidable opponent to him who is daring afraid, and faithful mate to him who is daring, is the ocean.

For ages the great advanced civilizations lay about the shores of the great Midland Sea, and it rose and thrived because the sea was there. The ocean begets in human character boldness, wisdom, liberality, and the cosmopolitanic idea.

The freedom of the individual grows in the mountains, but the freedom of nations in the ocean. The idea of republic got its origin in the administrations of Phoenicia and of Athens which stood on the seashore.

In spite of these good influences, however, the Ocean produces a pecu-

liar type of human mind, that is, the exorbitance and fickleness which are distinguished as the characteristic of the people of Venice, Marseilles, and unfortunately of Japan.

In the long run, it may be said that the civilization of a nation can be only understood rightly by taking into consideration its racial characteristics and its natural and social environment. The study of Japanese civilization is by no means an exception to this general law. So my next task ought to be to study the land and people of Japan applying the above mentioned law to it.

Chapter II Land and People of Japan

I. Physiography of Japan.

It is said the most pleasant view for navigator, who voyaged for a long time through the monotonous and lone some Pacific ocean aiming for Asia from the western coast of the New World, is when he catches first sight of Fuji mountain rearing her head beyond the smooth horizontal line of sea. Long before land is descried, ⁽¹⁾ from vast outspread base, through mighty curves, sweeping past snow, and up her summit, the mountain is visible in queenly solitude and

(1) Griffis "Mikado's Empire"

and fullness of beauty," indicating there lies one peculiar island empire under her vast out-spread base.

Rearing up to the height of 14,117 feet, she occupies the central and highest throne among all the ranges of Japanese mountains. She is the meeting point of two mountain systems, of which the one runs from north to south and the other from west to east. The former beginning from Saghalien Island passes into Hokkaido where it branches out into several subsidiary ranges. It then, runs southward making the solid backbone of Honshu, branching off many a subordinate chain, to the place where Mount Fuji stands. It is here that this system (Saghalien

system) encounters the Kung-lung system coming from the south.

The Kung-lung system, also called the Chinese system, takes its rise in the Kung-lung range in China; and after emerging again as Formosa and many smaller islands in the Chinese Sea, it divides into two sub-ranges, one of which enters Kyūshū from the south-western coast and reaches Houshu via Shikoku and the peninsula of Kii. Finally it makes its way through Yamato, Mikawa, and Totomi and ends on the borders of Shinano. The other sub-range enters Houshu by Nagato, and making itself the backbone of Chūgoku, it comes along the northern side of lake Biwa till it enters Hida where it meets with its fel-

low range and Saghalien system. Here the systems, as if they had collided and diffused, elevate high mountains side by side, among which Fuji is the highest. The mountainous region of Japan in true sense is in this district, while the elevated plain spreads from this region to east and north.

This encounter of the different systems also results in the sending southward of a chain of volcanic cones called the Fuji system through Izu to Ogawasarara archipelago. This is the most important range in Japanese history, in virtue of its running from west to east along the breadth of land. Beside this range, we can easily recognise that there are many chains of mountains which are many

branched off from the main system running parallel to the breadth of land, which might serve ^{also} as strong barriers.

In fact, Japan is but a crest which remained above the sea surface when the ^{former} subsequence of the earth's eastern part of the Asiatic continent took place. So it rises up peak-like from the sea. The Japanese mountain ranges consist of Palaeozoic and volcanic strata, intersecting each other in several places.

It is a striking fact that we count twenty active and hundreds of dormant volcanoes within such a small area scarcely above 150,000 square miles. The consequence of this are the frequent eruptions, earth quakes, and tidal waves. Nature, nowhere changes its features more frequently

than in Japan. "Mons excelsus et singularis" (Dr. Kumpfel), it is said, has reared its cone of symmetric curves and solitary grandeur within one night, while the Biwa, the Japanese lake of Geneva, rose at the same time the lake in Japan. This is of course a mere tradition, but fact might go even so far.

What, then, the significance in Japanese history of these characteristics of Japan's mountains?

It may be summed up as follows
 (1) The Japanese mountain system consists of a central range, which runs the length of Honshu forming the backbone and watershed of the island, and having numerous spurs running laterally at right angles to the central range and dividing the country

into numerous districts, the inhabitants of which are thus separated from the others.

(2) The mountain region lies in the district of Hida (飛騨), Shinano (信濃), Kai (甲斐). Bluntschli says, "the broken character of a mountain country, with its many secluded valleys, favors the rise of small communities, which grow up in sturdy independence, and are firm to resist invasion".⁽¹⁾ Beside this, all characteristics of mountainous people, which I have mentioned in the previous chapter, are to be found in these districts.

(3) Finally Tiffany says in his interesting traveling journal⁽²⁾ just as the Japanese are vegetarians and owe it to the bamboo grass, so are they the cleanest people in the world, & owe

(1) Bluntschli "The theory of the State" Book II.

(2) Tiffany "This Goodly frame the Earth"

it to volcanoes..... In Japan, nature had for thousands of years been carrying on the whole elaborate process of supply in her children with boiling water (hot spring) without a word of advise, or a bill,....." Cleanliness, a singular characteristic of the Japanese people, it seems to me, is the indication that some part of our ancestry came from the land of warm climate. But if Tsif-fany's suggestion were true also, the hot spring must be deemed a great agent in moulding character of the people.

In the sense in which the term is understood in America, Austrasia or in Russia, we should say there is no plain in the Island Empire of Japan. So-called plain in Japan consists

only of levelled top or slopes of mountain, or valley of river, ordinarily stretches in long and narrow shape.

In general, the mountain range of Japan rears itself in jagged peaks and insurmountable precipices in the provinces west from Fuji, while on the other side it diminishes its abrupt declivity and lies in more diffused mass; owing to this feature of the mountains, plains are comparatively abundant in the north and eastern part of the land. Hokkaido has four real plains. There are about eight plains worth mentioning in the island of Honshu.

Of these two are in the northern part; but it is better to say that the northern part of Honshu is a large mass of elevated land, a steppe

These plains are collectively called the Plain of Nutsu. To the southward of this plain we have the Aizu plain, the Mogami plain, and the plain of Echigo, which measures about 80 miles from north to south and is watered by the river Shirano.

The last-named is the most important rice producing district in the whole of Japan. Then we come to the Kwantu plain, the widest alluvial plain in our country and also one of the most prosperous districts, in one corner of which the modern Tokyo stands.

These above-mentioned are the most important plains in Japan; we may mention the Niino-Owari and the Kiurui plains in Honshu, but these deserve no extensive notice.

Japan is one of the most richly watered countries in the world.

Everywhere one finds brooks running with pure, clean water. Owing to the nature of our geographical formation and the short distance from sea to sea the rivers found in Japan are comparatively short, narrow, and rapid, so that they are scarcely able to be a highway of commercial intercourse or a strong frontier to keep apart the dwellers on opposite banks, as the Rhine and the Danube did in the Middle Ages. In nine cases out of ten, our rivers flow in rapid torrent, running down from lofty precipices, culminating in magnificent falls, struggling into furious rapids and then dashing into the ocean tide. These things may supply power.

ful stimuli to the esthetic idea and to the emotions, combining with earthquakes and volcanic eruption. However, some of our rivers are comparatively long with wide alluvial basins, and supply much convenience in the way of transportation. In the mountain of Shinano and Kodzuke, is set the source of our navigable waters and thence flow many comparatively large rivers in several directions.

The general outline of the Japanese islands is to be mentioned before I enter upon the description of the coast region.

Beginning from the north-eastern corner of Asia, a series of islands fringe the coast of Asia the Continent in three graceful curves. The area of Japan, being 148,456 square miles, surpasses

about 20% ^{of} that of England, and is about 40% smaller than that of France or Germany. It consists of 4 large islands and nearly 3850 islets. The north extremity is in the Chishima archipelago which is situated where the temperate zone ends. The Chishima archipelago, making one of three curves connects with Hokkaido, while the latter, faces toward Honshu (the largest island) with its deeply indented gulf, faces toward Honshu (the largest island) whose neighboring shore is marked by a similar indentation. Honshu, making another curve away from the Asiatic Continent, the space of water between two being named "Japan Sea", at the western end almost touches the south-west point of Corea. The

western half end of Honshū and Shikoku, being connected with the Rikyūshū, which lays lies just at the western end of Honshū and Shikoku, being connected with, which is encircled by the picturesque archipelagic sea of Setouchi. Rikyūshū, which lies just at the western end of Honshū and Shikoku, being connected with the embraces Shikoku, which encircled by the picturesque archipelagic sea of Setouchi. Rikyūshū, which lies just at the western end of Honshū and Shikoku, being connected with the Rikyūshū archipelago makes the third curve away from the Continent at shore line, and encloses the China sea. The Rikyūshū archipelago ends where the Tropical zone begins.

The importance of the coast line and its indentation gathers special force in connection with such a sea-girt country as Japan. Fortunately, Japan has a considerable coast development. The coast-line aggregates about 8,800 miles, all the islands large and small constituting our country being taken into consideration, and possesses, especially upon the south and south-west sides, many magnificent indentations. The mileage of coast line from Bokuan to Minamimaya along the south side of Honshu is 3,213 miles, while the opposite side of the land counts only 1,595 miles. Matsushima, Tokyo, Ise, Osaka, Kagoshima and so forth open their sheltered bays facing the Pacific ocean, while only

Nagasaki, Noto, and Niigata await the passengers from the coast of China and Corea with rather badly constructed harbours.

Beside the indentations, the most remarkable phase of the Japanese coast is that of sea-currents. Amongst the permanent currents, that of Kuro-shio (Black current) is by far the most striking and important. This current "arising from the equatorial belt, flows up past Formosa, Japan, the Kurile, and Aleutian Islands, Alaska, Oregon, California, and thence bends westward to the Sandwich Islands."⁽¹⁾ Along the coast of Japan, this current, after passing the scattered islets of Ri-yukyu where a bifurcation takes place, and the main current runs,

(1) Groff's "Mikado's Empire"

with diminishing rapidity, making the southern coast of Shikoku and Honshu until the somewhere higher latitude of Tokyo is reached, thence turns gradually to the eastward far to the American coast, while the minor branch after passing along the western coast of Kyushu and the northern coast of Honshu, encounters the cold current coming from the north and disappears. We have another great cold current which comes from the far north, called Oya-shio (Parent current), but it has too little importance to be ^{men} discussed here, because it exercises no direct influence upon Japanese history.

A few words more under this head. It is of the quality of the

air in respect of dryness and moisture. Spencer says in "Principles of Society" that great humidity and great heat often prevent human progress, because they decrease bodily activity by hindering cutaneous and pulmonary evaporation. Moreover, not physically, but mentally, the abundant rain fall makes man inactive and contemplative. Unfortunately or fortunately, in some sense, the atmosphere of Japan is plentifully saturated with moisture.

II. The Climate, Fauna and Flora.

If the land of Judea, by reason of the fact that it presents such a remarkable variation of climate with in the very small area of about 6000

square miles, has given birth to a series of great men, the climate of Japan also should share the same honor. In winter, the temperature of Hokkaido is ~~gray~~ generally below 0°C , while in Kyushu it often exceeds 27°C in summer. Although the ~~external~~ ^{summer} winter of Kipashia and the perpetual winter of Hermon which exist within the short distance of 150 miles could not be seen in Japan, still we can see such a contrast in the life of our savages, that one tribe of them living in north are protecting themselves with thick animal skins from the severe cold, while another in the south lives utterly naked through all seasons. I have referred to the abundance of moisture in Japan in the previous head. One

may be surprised to learn that Japan is the country having the deepest snow in the world. Owing to the prevalence of moist winds coming from the sea and the existence of mountain ranges to condense that moisture, the rain-gauge records a high for above the average in other countries, oscillating between 2.000 to 3.3000 m.m..

In spite of steadiness of temperature, the vicissitudes of weather are remarkable; this may also exert an influence upon the changeable character of the Japanese.

By reason of its stretching from north to south in the Pacific Ocean and in the temperate zone, Japan is endowed with a great variety of flora. Throughout the year there are flowers of some sort or other. The

abundance of flowers and the variety of their shapes and colors induce the benefication of birds and insects according to the law of adaptation. According to Franchet and Savatier, Japan possesses

	Fam.	Genera.	Species
Dicotyledonous	121	795	1934
Monocotyledonous	28	202	613
Higher Cryptogamous	5	38	196
Vascular plants	154	1035	2743

Mr. A. Gray made a very interesting comparison between the number of forest trees four regions of the northern hemisphere, which shows satisfactorily the prosperity of the plant kingdom in Japan.

	Genera	Species
(Atlantic forest region of North America	66	115
(Pacific forest region of Low North America	31	78

Japan and Manchuria	66	168
Forests of Europe	33	85

Except bear, boar and some sea-living mammalia, Japan possesses only small kinds of animals. But "we must ^{say} here again a whole series of remarkable forms, species whose correspondence or morphological relations to other species often widely separated in point of space and whose geographical distribution and associations engage our interest." ⁽¹⁾ "Its fauna presents indication of there having been two or more lines of migrations at different epochs" ⁽²⁾. The majority of it has relations with those of the temperate and cold regions of Asia, but some smaller number certainly has come from the tropical regions, say Northern India or Malay archipelago.

(1) Reiss "Japan" (2) Wallace "Insular Life"

III. The People of Japan.

The study of the inhabitants in Japan is by no means in an advanced condition by reason of unsufficient study philologists have given to the language of the Orient. Philology is ever the pioneer of the knowledge of anotherology. So many hypotheses have been advanced concerning the origin of the Japanese people that they serve only to perplex and confuse.

However, it seems, at any rate, there is a general opinion among scholars that the Japanese islands have been occupied by these distinct peoples, that is, the Crobockles the Ainos, and the Japanese proper. Among these opinions those concerning the origin of the Japanese people are very different; and that

there even were Crobockles is a matter of dispute.

Crobockles, or Pigmies, according to the opinion of Professors Koyama and Tsuboi of Tokyo Imperial University, were the race in the li-neolithic, or, perhaps, of the paleolithic age in Japan.

On the other hand, quite recently, Mr. Torii, a leading scholar of anthropology in Japan, offered an opinion entirely different from that of the former. Mr. Torii thinks that there never existed distinct people to be called especially Crobockle; the people called by that name as if it were a peculiar race, in fact, are nothing but a branch of the Aino race. His argument, seems to me, has a strong foundation. In any way, they had disappeared for a long period before the

stronger races landed on the Japanese coast. Therefore, little attention may be paid to them in the discussion of Japanese civilization.

^{and probably} Crobockle, the Ainu race claims a more important position in Japanese history. (The Crobockle may be taken as only a branch of Ainos which disappeared when the main branch of the latter came). As to the original abode of the Ainos, scholars are, however, still in doubt. Some insists that they came from the north, while another thinks from south. On my part, I incline to believe the northern part of Asia, say Siberia or Saghalien, was their original home, and as Griffis suggests, they descended from the north, in canoes, following from one inlet

to the other, until, at last, they found themselves scattered throughout Japan which is distinguished from their original home by its richer fisheries and its warmer climate.

Even now, about 20,000 of Ainos of pure blood are found in the northern islands of Japan. But they are no longer the Ainos of ancient time in respect of their character, they are rapidly degenerating. Landon describes their character at the present day as "soft, good, and gentle, but savage, brave and disreputable."⁽¹⁾ As to the ancient Ainos, though the ancient history gives no description in detail, there is no doubt that they had been formidable and intactable savages from the fact they remained as a strong foe against the Japanese people; a

(1) Landon's "Hairy Ainos"

people far superior in mental and physical conditions.

Now I come to the question concerning the origin of the Japanese proper, so complicated to be solved. Before I make my own conclusion it will be convenient to cite for a moment the opinions of some of the authorities.

(1) Mongolian Origin (Turanian Origin)

It is a matter of course that many scholars incline to believe the Japanese people to be of Mongolian origin. The two lands are situate within easy reach of each other; the two peoples have resemble each other in countenance and in customs.

(a) Chinese Origin:— About

three hundred years ago, a famous Confucian scholar⁽¹⁾ of Japan found in a Chinese book, a tradition in which it is said that a monarch in southern China was defeated by his rival, and fled with his people to Japan. Upon the strength of this Hayashi that these fugitives were the origin of the Japanese. But this opinion has been denied by Kempter and Harlan. It is an undisputable fact that quite number of the Chinese people have immigrated to Japan from time to time, and have exercised great influence upon the Japanese people. But the difference of language, religious ideas and general character between the two nations may amply deny the fact that the Chinese were the foundation of

(1) Hayashi Razan

Japanese stock.

(b) Tartar Origin:—From the fact of the similarity of language between Japan and Tartary, Siam, and Corea, this opinion has originated. Notwithstanding many objections, ⁽¹⁾ this opinion is rather suggestive ⁽²⁾

(2) Aryan Origin

As I mentioned in the first chapter, the Aryan migration was generally westward. The great current of the Aryan race incessantly moved and is moving westward; they founded civilization first in Western Asia, then in Europe, and then in America. The only two exceptions are with references to India and Russia.

These are also scholars who think that the ancestors of the Japanese

(1) Rein "Japan" (2) Perry "Expedition to Japan" & Farlane's "Japan"

people were Aryan who came to our country by way of India.

(a) Babylonian Origin:— When the Babylonian built the tower of Babel which caused the scattering of the people (Genesis Chap. XI), a part of them made their way eastward through Mesopotamia across the Yenisei, Sylinga, and Arqueen, at last to Corea, and thence to Japan. This is a hypothesis advanced by Kempter in 1727, but with ^{out} accuracy of argument.

(b) African Origin:— Prior to the general migration of the Aryan race, pioneers of the people made their way into Africa and founded a great empire called "Turan". Hyde Clarke having made a comparative study of the Japanese and Ashantee languages,

found an intimate resemblance between the two, for instance

	Japanese	Ashantee
god	kami	ukumi
Shoulder	kata	kata
sky	sora	ser
Night	yoru	yoro
Village	mura	muri
Water	mizu	mazi

From this fact he inferred the analogy of two people.

C) Persian Origin: — By examining a little the character and mental tendencies of the Persian people, the Japanese find in them the character and tendencies of their own. Moreover we find very interesting accordance in the religious ideas of the two nations. The highest goddess of the Japanese mythology

is the revelation of the sun and is named "Amaterasu". The superior god in the Persian religion is "Mithra Varuna". Mithra Varuna is the combination of Varuna (god of pure) and of Mithra (god of light). J. Edkins⁽¹⁾ considers from this that there is an evidently close connection between the names and character of those two gods, and consequently of the two nations.

Those are rough outlines of the various opinions. A careful examination of the "Kojiki" (Book of Ancient Traditions, the only record of Ancient history in Japan, written during 711-712 A. D.) may throw some new light upon this question.

The most curious feature of this book is that it is filled with seeming

(1) J. Edkins' "Early Spread of the Religious Idea"

contradictions. In one passage we may find testimony to a cast and method of imagination and custom of living which is found among the Malay islanders of to-day, while in other passages, there are the traces of Mongolian customs and ideas. This fact evidently seems to open the secret that the ancestors of the Japanese people can not have been an homogeneous people. If this premise is true, the next question is of "How many races were their ancestors?" "whence came they?" and "where did they land?"

The first question is
 upon the question

The second question is
 upon the question of the
 origin of the Japanese people

Chapter III.
 Original Civilization
 of the Japanese People.
 (From the mythological age to
 Emperor Chumai 仲哀 ? - 200 A.D.)

I have suggested in the previous chapter, that there must have been two great currents of race which landed on the Japanese shore. A glance at the map of the Far East reveals the fact that one of these might have come from the Asiatic continent by way of Corea crossing the narrow strait, dotted with islets, while the other might have started from the archipelago which lies at the north of Austrasia, floating their canoes on the large and swift currents

of "Kuroshio", providing their food at the numerous islands which lie scattered along the way to Japan, landed at Kiyushū and settled there. The former people, carried by a branch of the Kuroshio, which flows from west to east across the strait, might have been obliged to land at the place directly east from the strait, called Igummo.

From this fact we reach naturally to the conclusion, that the people which landed in Igummo must have been a branch of the Mongolian race (Chinese, Korean, and Tartar), while the People which landed in Kiyushū a tribe of the Malay archipelagos. Then to what race did that tribe of the Malay archipelagos belong? On my part, I incline

to believe that that tribe brought the Aryan blood to Japan. To affirm this idea I will present here the following facts.

(1) It is a undeniable fact, that a certain number of the Aryan race descended into the plain of India, and there established a peculiar civilization; and it is quite possible that they made their way farther east and ^{south} west, passing Siam and Kanchin until they arrived at the Malay archipelago.

(2) Wallace says "the majority of its (Japanese) animals are related to those of the temperate or cold regions of the Continent; ----- but a small number have a tropical character, and these have in general instances no allies in China but occur

again only in Northern India or the Malay Archipelago----- The most interesting feature in the ornithology of Japan is, and ~~undoubtedly~~^{undoubtedly}, the presence of several species which indicate an alliance with such remote districts as the Himalayas, the Malay islands, and Europe".⁽¹⁾ This fact may serve to confirm the suggestion in paragraph (1), because men in a primitive stage of civilization are governed essentially by natural environment, just as the lower animals are governed.

(3) Tylor says "From the Malay archipelago there stretch into the Pacific the island ranges first of Micronesia and then of Polynesia, till we reach the Fastu Islands to the east and New Zealand to the south. The Micronesians and Polynesians show connection

(1) Wallace "Insular Life"

with the Malays in language and more or less in bodily make. But they are not Malay proper, and there are seen among them high faces, narrow noses, and small mouths which reminds us of the European face, as in the Micronesian. (71)

(4) The Malays who came to Japan are the tribe which surpassed the Mongolian tribe in a struggle for existence in Japan. The latter at that time were in possession of a civilization of comparatively high type. This makes apparent the former (the Malays) must have been the superior race in respect of mental vigor and physical strength, and this again reminds us of the Aryan race.

(5) Some facial types of Japanese, it is said have a close resemblance

(1) E. B. Tylor "Anthropology"

to that of the Arian race. Rein says "the latter (complexion), although generally speaking much darker than among Caucasians, approximates in occasional instance, to even the fair clear complexion of the Germanic people. Not frequently the symmetry and regularity of feature are so great and so discrepant from the prevailing Mongolian type, that we imagine we are in the presence of a well-formed European" ⁽¹⁾

I. Japanese Mythology.

A mere glance of Japanese mythology is sufficient to show analogies with the mythology of Greece. Though so far apart in distance, so different in civilization, so unlike in race, they both stand in intimate resemblance to

(1) Rein's "Japan"

each other; and both were gradually corrupted each other by foreign influences, as the years pass.

Japanese mythology, like that of Greece, is full of beauty, pathos, poetic fancy, legendary story, and valorous exploits. It contains a great deal of literary imagination, and little of ethical elements. It is an expression of a dream dreamt by the wild and vigorous nomads whose imagination was inspired by the beautiful environment of nature.

This is the fundamental significance of the Japanese mythology.

In the beginning, so tradition runs, the world was in utter chaos, nothing visible, nothing shaped. By and by, with the advance of day, the ethereal element sublimed

to form heaven and the remaining mass precipitated as the earth below.

There between heaven and earth, eleven gods (kamis, the Japanese Bible has adopted this word to interpret "God") were self-animated; they were self-begotten sexless gods. After them, the divine pair Izanagi and Izanami appeared. They are considered as creators not only of the Japanese islands and of its ruling race, but of the millions of the heavenly host.

The first and second born children were goddesses, the eldest named Amaterasu-ō-Mikami (Heaven-illuminating goddess) while the next named Tsuki-yomi-no-Mikoto (Goddess of the moon). Both were sent to heaven, the former to rule day and

the latter night. The next child Hiruko (leech) was a male, being sent to the sea, to rule ocean and storm.

Next came Susano-o, a manly - well formed god. In spite of his father's great expectation for his future he behaved himself arrogantly and mischievously always crying, always destroying. He incessantly disturbed the work of the sun goddess, by spoiling rice fields, turning over the looms, defiling sacred places with bloody horse skins, until the sun goddess became angry and banished him from heaven to live an earthly life. He strayed to the shore of Isumi, where he killed an eight-headed dragon and got a beautiful maiden for his life-companion, and there he became the ancestor of human beings.

But disorder prevailed on earth

even as it had been before. The sun-goddess commanded her son Ninigi-no-Mikoto to descend to earth with a heavenly host, and rule there. According to tradition, Ninigino-Mikoto received three Imperial T insignia (Mirror, sword, and chain of precious stones), and descended on the floating bridge of heaven to the Kōriyama mountain of Kiyushū. His son married a mermaid, and got many sons by her. Emperor Jimmu (神武) (First monarch of the imperial rôle) is considered also among them.

The above is so brief an outline of the Japanese mythology that it hardly could give any idea of its characteristics. I will ~~be~~ make some arising supplement of its characteristics in the following passage

(1) Individuality of the gods.

There is no god, in the Japanese mythology, that represents essentially national power itself, say sun, fire, wind, and so on. The Japanese gods are personal individuality, objectively beautified; they may be said in some sense, to be pantheistic gods, but very different from those found in the Vedas. They are fettered by the limitations of humanity, sometimes even of human destiny, often as we see in the Greek mythology.

(2) Lack of the idea of absolute

Japanese mythology has never in the person of god, deified some abstract idea. Ashura Megda and Angra-Mainyu in Zoroastrianism or the Lord in Judaism are utterly

foreign conceptions in the Japanese mythology. According to the Zoroastrianism, men are governed by the god either of Good or Evil, and according to Judaism men were made by the Lord of "Love and justice"; on the contrary, ⁱⁿ Japanese mythology men were born by ordinary generation from a divine pair — a god and goddess; they are not an allegorical representation, nor abstract beings. In Persia reason made men, in Japan passion.

(3) The idea of the future.

Though it is a very crude and ambiguous one, the people of the mythological age had an idea of the future.

There are two regions beside this earth, that is, the region of subterranean darkness and the region of the heavenly river plain of Yaso (where it is

said eight hundred thousands gods are living), the former for evil souls and the latter for good souls, analogous to Hades and the Elysian Fields. But the brightness and jollity of life seem to have caused them to pay but little attention to the questions of the future.

(4) Contention between the gods

This seems to show the struggle of existence between two tribes in the remote age. According to the statement of my mythology, the peoples of Igumu and Kiyushū seem to have originated from the same stock, but this fact is properly to be understood as a forced influence of the author of this record in order to make a close connection between all his facts. The contention between two peoples

forms an important passage of the later mythology, in the other words, Northern civilization (Mongolian) and Southern civilization (Aryan) had a perilous struggle together on the Japanese islands.

(5) The relation of the two sexes

The highest duty that occupied the heavenly throne above the last host of gods was a goddess. We find also the fact that the large number of chiefs of tribes in the later day of the mythical age are female. Tenderness towards women is seen in many incidents. So it is evident that women were occupying a very high position in society, instead of a degraded condition in the later day resulted from the introduction of Confucianism.

(6) No superstitious feeling.

The clear-headedness of the Japanese made them little inclined to be superstitious compared with any other race in the like stage of enlightenment. If there were anything which might be called superstitious, it was a strong detestation of all forms of uncleanness. To them uncleanness either of body or of soul was almost more than crime. In order to purify from all sorts of defilement, they were willing freely sacrifice even all their possessions. This is a peculiar characteristic (see page 39) of the ancient Japanese people.

These statements may serve to reveal something of the general characteristics of the original people of Japan. They were a ^{emotional} people of, vigorous, specu-

lative, optimistic, progressive, and imaginative in their tendencies.

Simplicity, proportion, cleanliness, moderation and martial courage were considered the high virtues.

II. Conquest by the Southern Tsu vader.

Now we see that at period which we are writing, there were living three tolerably distinct peoples on terms of antagonism. The Aino people, much more numerous but inferior in civilization to the other two peoples, occupied the great extent of land, especially in the east and the north parts of Houshū. The Mongolian people, that held its footing in Izumō, spreading its power over the central part of Japan, was the well-civilized

tribe. These latter used iron and copper for their armour and domestic utensils, hieroglyphic characters for the communication of thoughts, and they had an organized government though of a crude sort. Lastly the Aryan people, that landed on Kiyushū, soon conquered the natives whom they found there, and planted a group of tribes, at the head of which the direct descendant of Amaterasu-ō-Mikami was set as chief.

Prior to Jimmū, the government of Kiyushū had sent many officials to explore the central part of Honshū, where the Mongolians and Ainos were in full power. As the result of these expeditions, Jimmū determined to gain a foothold in the central part of Japan, in order to bring

the land under his control. Deciding himself to make his way to the place "where green mountains beautifully encircled" (Yamato of present day is indicated), he started by boat from his old capital commanding no inconsiderable force. After many decisive battles against the aboriginal and Mongolian tribes, he succeeded at last in reaching Kashiwabara in Yamato, and founded there his new capital. The ceremony of coronation was celebrated soon after his victory, by which he became the first Emperor of our island empire in 660 B.C.

Japanese history, properly speaking, starts indeed from this date. All that lies back of that date is an inseparable mixture of myth, legend, and fact.

The political regime founded by Jimmu was a sort of theocratic monarchy, having a crude form of patriarchal government. Jimmu was the archi-patriarch of a group of patriarchs; he appointed those patriarchs to be members of his court and chose his chief captains to be rulers of districts giving them lands, which they afterwards subjected. Among the members of the court "The Ministry of Religion's Rites" was considered as the highest office; this shows how the mythical religion had had a strong power over every branch of Japan's social and governmental systems, just as the old Greek religion exercised a great influence upon the political ideas of the later day.

The subsequent effort of Jim-

time was spent almost wholly in tranquillizing his provinces and consolidating his power. Several rebellions and rivals had to be put down; among those, not doubt, the Mongolian element was the most formidable. Although Jinnu subdued the Mongolian element, many of the arts of the latter's civilization survived, and mingled with the civilization of the conqueror, so that we have the spectacles of the two civilizations existing together. Indeed, in the course of the universal history, only a few cases are traceable of a close contact between Aryan and Mongolian races. The great expeditions of Alexander and of the Romans, invasions of the Tartars, and some incidents in modern history are to be mentioned as the only instances

of two civilizations mingled. Providence provides one more occasion in the small island empire of the Far East, where events were accomplished hidden from the eyes of the world.

The civilization of the Aryan Tribe in Japan at that time, was no doubt in a primitive condition, although it was in progress far beyond the Neolithic stage. According to the record, the people protected themselves from natural accidents by secluding themselves in small straw-tiled huts, or in caves. The architecture of that time seems to have had a striking resemblance with that of Malaysia and Siam. Their clothes were of skins or of roughly woven hemp. Fire-cooking was commonly known. They attained already the stage of agriculture

having passed the pastoral stage. Their thought and idea in conception and in expression were very simple. The virtue of man (as I said before) was bravery and undefiledness, while that of woman was chastity and obedience. The idea of the relation between ruler and ruled, which made peculiar attainment in the later part of Japanese history, was in very primitive development. Their conception of beauty can be traced by the fact that they had a kind of poetry which served as their only medium to express their higher thought and emotion; this poetry may possess a certain archaeological interest, but it has small merit as literature. The war-song chanted by the Emperor Jimmu's

soldiers run & stir,

"Ho! now is the time;
Ho! now is the time;
Ha! Ha! Psha!

Even now

My boys!

Even now

My boys! ⁽¹⁾

A poem, which is considered as the typical foundation of the Japanese verse, written by Susano-no-Mikoto, when he married a beautiful maiden in Izumo, is as follows

"Eight clouds arise. The eight fold fence of Izumo makes an eight fold fence for the spouses to retire [within]. Oh! that eight-fold fence" ⁽²⁾

The original is

"Yakumo ta ten ----- (5 syllables)

(1) Translation of W. G. Aston

(2) Translation of B. H. Chamberlain

I zu mo ya e ga bei ---- (7 syllables)

Tsu na go me ni ---- (5 ")

Ya e ga bei tsu ku ru -- (7 ")

So mo ya e ga bei o ---- (7 ")

It is rather a kind of a rhapsodic exclamation than a poem. Nevertheless this construction of syllables is used even to-day.

III. The So-called Tranquil Age.

Five hundred seventy three years from the coronation of Emperor Jimmu to Emperor Sushun (崇神) 97 ^{B.C.} A.D. is considered by the historians as "the tranquil Age", because no important events are recorded within this period. Truly, while on the stage of the world history, the Romans were founding their huge edifice of the great Republic through the struggle

with Carthage and other countries, while the Greeks were proud with their Pericles, Socrates, Demosthenis, while the Chinese were playing most interesting part of their history, and while indeed Christ was having born and crucified in Judea, the Japanese people lived in silence, as if it were sleeping, within the beautiful plain surrounded by the impassable mountains of Yamato. They were in the first stage of national life, that is, the life of the elevated region (see page 24 and 32). Their individual characteristics and constitutional unity had to be moulded in that secluded district. If they could have remained there in undisturbed seclusion, undoubtedly they would have become stagnant

inactive, above all probably a degenerating people. But they had in the Mongolians and in the Aino tribes what the Romans had in the Etruscans & the Sabines. Their incessant task was in tranquilising these two rival tribes and in assimilating their civilization. The mixture of races not radically different in intelligence and physical condition is one of the most important factors of the social progress.

IV Awakening of the Yamato Race.

The reign of Emperor Sushun (97 B.C. - 30 B.C.) was an eventful era as that Mr. Griffith names him "the Civilizer". At this time, the vigor and ability of the Yamato government began to develop

to such power that it proposed to expand its control positively beyond the region where its people had been isolated and shut up. It took the second step of civilization; the Japanese were no longer a mountain people. System of taxation (both upon men and women who had reached a certain age), the inauguration of a regular census, the encouragement of agriculture, the provision of reservoirs for the irrigation of rice fields, the improvement of road building and ship building, were all planned by him. He sent four governors-in-chief to the four provinces (Hokuroku, Tokai, Seikai, Tambe) and opened intercourse officially with Korean government. This may be called the first international intercourse of Japan.

although the Japanese and the people of the neighbouring countries had for years before held private communication with each other.

One more remarkable incident in the Sushun's reign was a change of religious conception. Prior to this time the religious notions of the Japanese were very crude, the object of their worship was heavens, which having no certain sense (their lack of definiteness reminds us of the ^{religious} Aryan conception of the Aryan race, e.g. the Persians).

The aggressive policy of the Yamato government was strengthened more and more by frequent war-like expeditions.

The most formidable tribes which stood strongly against the Yamato race were those of Kumaso in Kjusiu and Aino in Aomori. Expeditions were made

successively to both provinces with more or less success, in which Emperor or prince took command. Among the commanders, prince Yamato Dake is most distinguished. I will conclude this chapter by quoting an incident which took place during one of his expeditions, that serves to prove the general character and relations of man and woman at that time.

Prince Yamato Dake advanced driving a savage tribe of Aino before his brave men so far as the Bay of Musashi, thence he embarked with his host and also with his wife Oki Tuchi-bana to reach Awa across the sea. In the midway of that voyage a terrible storm suddenly rose so that his ships almost he lpt.

lessly struggled against the tossing waves and raging wind. The cause of the storm was believed to be the act of an enraged dragon; the way only of soothing whose anger was the offering of a victim. Ototachibana, loving wife of prince Yamato-dake resolved quickly to be a victim for the sake of her husband and plunged into the water having left a word of farewell to the prince. The dragon was well satisfied with such a graceful young princess, the storm ceased, and the whole of the passengers reached the strand of Awa in safety, except a tender and devoted soul lost into the depths of the ocean, to the uttermost grief of the young prince. Yamato-dake, on his return journey after a splendid victory over the Ainos, ascended

a mountain steep commanding the magnificent view of the bay of Yedo at its foot. Here he stood and surveyed with his eyes the route he had traversed until the recollection of his lost wife suddenly came into his mind. One of the bravest men in Japanese history burst into tears and murmured "Agumee haya!" (Alas! my beloved!). The people of the imperial capital expected in vain a splendid triumphal procession of their prince; he died on his way to the capital following his beloved to the Japanese Elysian fields.

Chapter IV
 Introduction of the Chinese
 and Indian Civilization
 (From Emperor Chu-ai 仲哀 to
 Emperor Meianbu 文武-----)

Griffis' following statement is true. "If Japan is to Asia what Great Britain is to Europe—according to the comparative vision often made by the modern Japanese—then Korea was to Dai Nippon (Great Japan) what Norman France was to Saxon England" (1)

The repeated expeditions of the Yamato government gave the vital blow to many of the surviving tribes. But there was one exception. This

(1) Griffis' "Mikado's Empire"

exception was the Kumaso tribe* of Kyushu. This tribe, notwithstanding

* Kumaso tribe :- I cannot find a satisfactory explanation of the origin of this tribe. According to the scanty record it seems to have a very close connection with the Aino tribe in view of certain of character and physical structure. I shall not leave this explanation to future study.

ing its inferior condition in regard to mental progress, incessantly troubled the Yamato race by its frequent revolts.

Emperor Chuai (192-200 A.D.) was persuaded by his empress Jin-go (神皇) to get rid of their sedition by entire-

by suppressing the tribe. This emperor was the second son of Yamato Dake, a man of passive and weak character in spite of his father's strength. But this defect was amply compensated by the intelligence, energy, martial and political ability of his wife, and the experienced and astute talent of his minister Takenouchi as well. The preparations of this expedition were completed in 199 A.D.; the ships carrying the imperial army arrived at Kyushū. There, the keen insight of Jūngū soon apprehended the reason why the Kumasō were so obstinate against the Yamato race. She saw Korea behind the Kumasō, and thought the most effective blow could be achieved only in subduing Korea. Meanwhile the emperor died.

Jingū, then, disguising herself as a man, assisted by Tokemouchi, led her army against Korea, which yielded without resistance and consented to be a tributary "for ever and evermore". As was expected, Kumaso tribe naturally yielded to the order of the Yamato government. The triumph was one of the most splendid in the whole range of Japanese history. However, as the Greeks governed the soul of the Romans, while the Romans governed the body of the Greeks, Japan surely conquered Korea in arms, but the latter "captured, to lead captive her captor."

Above all, however, the direct benefit of this event to the Japanese people was the universal awakening of the national

spirit. Empress Jingu did for Japan what Frederic the great did for modern Germany. A new impulse utterly unknown before this time was given to the minds of the people; vigor was produced, life was changed, everything was turned into the new channel of national life.

This naturally caused growth of the imperial power and amelioration of government. The civilization of the neighbouring continent flooded into the Island Empire through the canal made by the Japanese with spears and swords.

In 283 A.D; during the reign of Emperor Ojin (應神 201 - 310 A.D.), Wani, a Corean scholar, came over to Japan with tribute, in which the "Rongo" 万叶 (Teaching of Confucious) and "Senjimon" 千字文 (literally "A thousand words," book

of vocabulary) were also included. Mani resided for sometime at court, and gave an imperial prince instructions in Chinese learning.

Skilled tailors, architects, physicians, scholars, or men surpassing in skill in any branch of business were all invited and given a warm welcome. The overflow into Japan from China and Korea began at this time. Embassies of both countries were despatched to and fro; now there was peace between these countries and again war.

In the time of emperor Kimmui 欽明 (540-571 A.D.), Buddhism was introduced into Japan by the Korean ambassador. The doctrine of Confucius contains no religious conception, consequently it was easily accepted by Japanese. But Buddhism must

have made its way into Japan only after some resistance, because our country had its national religion, though crude and primitive. Dill says "the pagan aristocracy and the confusion of religious conservatism is, of all forms of attachment to the past, probably the most difficult to overcome, ---- But this form of attachment is peculiarly obstinate when it is identified, as religion has so often been, with patriotic reverence for the glory of ancient state ----" (1)

This description may well be applied to describe the social condition of Japan when it came into contact with the teaching of Buddha.

It was then more than 1000 years since Emperor Jimmu had made himself the supreme ruler of all
 (1) Dill. "Roman Society"

Japan, which might be called a form of ancestor worship, mingled with this idea in an inseparable amalgam. To root out this obstinate feeling, or to exist together with it parallel to this feeling, was by no means a slight task.

Buddhism served as a touchstone to distinguish the conservative and the progressive parties among Jimmu's retainers leading of the Japanese court. Mononebe, one of the most important families among Jimmu's retainers, leading the conservative; Soga, a family derived from Takenouchi (a great minister of the empress Jingu) great ancestor was familiar with foreign affairs, leading the progressive party, fought each other with unyielding hatred. Disorder of society and

confusion of thought threatened throughout all ranks of society, even to so great an extent that the aggressive assassination of an emperor was committed. However the final result was the result victory of the Progressive party, and consequently of Buddhism. Buddhism was accepted by the court, after the terrible resistance and bloody persecution; the great current of thought seems to come always with blood in the van.

However, at the same time, a great thought never claims blood without bringing peace and order. In 603 A.D., (reign of empress Suiko 593-628 A.D.) the crown prince Umayado endeavored to make an improvement in the court, by changing the simple patriarchal or feudal system into a

centralized monarchy. Eight departments of state with Jintō Kan (Ministry of Religion) at their head, were founded in accordance with the Chinese governmental institution (Tan)*

- * Eight departments of state -
1. Nakatsu kasei no sho (Department of the Imperial Palace)
 2. Shiki buro (Dept. of civil office & Education)
 3. Jibu - sho (Dept. of Etiquette and Ceremonies)
 4. Minbu - sho (Dept. of Revenue & Census)
 5. Heiō bu - sho (Dept. of War)
 6. Eigo bu - sho (Dept. of Justice)
 7. Chōka - sho (Dept. of Treasury)
 8. Kunai - sho (Dept. of Imperial household)
-

Orders of nobility were created. Officials appeared in office in state robes gorgeous enough to surprise the simple-minded common people. The actual

separation of the imperial household and governmental magistracy was realized; and accordingly the distance between the caste (namely, the imperial family, the nobility and the common people) became wider and more wide. Everything was set in its own position, or at least, was obliged to be content with its given position. "Obedience" was the new creed given by Chinese civilization to Japanese society.

Although no real doctrinal influence either of Buddhism or of Confucianism took place at this early age upon the minds of the Japanese people, it may be convenient to describe both doctrine roughly here.

One may be aware that the fundamental distinction between

Occidental and Oriental mind lies in the fact that the former tends to induction, the latter to deduction.

Buddhism, founded by Buddha after patient and profound contemplation for the space of sixteen years, was born a reaction against the strict system of castes and the scholastic speculations of the Brahmanism. It is thoroughly spiritual and contemplative. According to Buddha's teaching, the visible existence of things is nothing but emptiness, "vanity of vanities"; he acknowledges no social caste, no goodness in man, no special quality in things; in short, he was a nihilist of the spiritual world, his deep pessimistic feeling penetrates into the depths of things and finds in it nothing lasting

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and nothing worthy. The total extinction of being, personality, and consciousness is considered as the final attainment of soul, which is called the Nirvana state. A Buddhist taught his disciple that the soul is like a perfectly polished mirror; so one must beware not to suffer upon it even the least particle of dust; another priest rejected this maxim and said "my soul is in a condition where in that mirror is destroyed, what need, then, to beware of dust-?"

One of the Buddha's remarkable conceptions with reference to the universe is that of "time". His comprehension of past, present, and future was preached with a depth and vividness without parallel in other philosophies. He thinks "time" is like

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a vast ring having neither beginning nor end; and such soul is nothing but an atom floating in this endless current, now here and there there.

Therefore soul has its preexistence and future life just as it has present life.

After death, the soul must migrate through stages of other lives, inferior or superior according to its conduct, until at last it arrives at Nirvana.

Man, forgetting that he is in a condition of such free and boundless advancement, is fettered with the things of the temporal world, rejoicing and grieving, loving and hating. Buddha pitied that miserable condition and in order to save men from their straying, he willingly renounced everything he possessed, social position, fortune, pleasure, parents and wife. The very es-

sense of his doctrine is a great "Pity"

As a whole, this great metaphysical system founded by Buddha, so far as I understand, may be called a kind of philosophy rather than a religion. It is an aesthetic philosophy, and not a philosophical religion. Because we do not find any definite object of worship in his doctrine, and the emotional intuition, essential to religious feeling, is strictly denied. Only in a later day, was Buddhism modified or even reorganized by its scholars and compulsively cast into the mould of religion. Here arose superstition, pantheistic conception, heaven and gehenna, and Buddha himself has been made the object of worship.

As I mentioned, the work of

Buddha was to break down the existing system of society, that of Confucius, on the contrary, was to restore the teaching of the fathers of antiquity. "Only comment, not create," was his principle. Buddha was an apostle of destruction, Confucius of construction. According to the Chinese record, he was born in 571 B.C. during the Dark Ages of Chinese history. All China was divided into numerous petty countries, competing each with the other for its own prosperity, caring nothing for the general progress of humanity.

Confucius was a subject of one of those feudal governments. But his character was too pure and his intelligence was too clear for him to have become a statesman or

diplomat of those times, when statesmen's minds were filled only with intrigue and the spirit of gain.

His unsatisfied faction with his contemporaries age brought him to reflection upon the ancient ages; he carefully compiled all existing sacred books using the utmost research and diligent study. These are as follows.

Shu-king: - A Collection of historic document.

Shih- " : - Books of odes.

Hsiao- " : - Classic of Filial Piety

Yi- " : - Book of universal Order

The most popular books called Rou-yo (The Confucian Analects) Shun-ju (Chronicle of the country Lu) are considered as his original writings.

He tried to apply his principle to his native country but in vain, and his later day was spent exclusively in teaching his disciples. Just before his death, he called a disciple & said "Try my hands and my feet, you will find no scar left by a wound, I have lived my life with a pity."

In striking contrast with Buddha, Confucius was a teacher exclusively of ethics. He mentioned gods or supernatural beings, but always with warning that such an idea is nothing worth compared with a perfect moral life on this life earth. His all-rounded common sense was too solid to allow even a bit of imagination. The fundamental idea of Confucianism is "faithfulness" and "self-

restraint." He counts five virtues as the moral foundations, namely, benevolence, righteousness, politeness, wisdom, and fidelity; and five cardinal relations as the social foundation, namely, of father and son, of master and servant, of husband and wife, of friend and friend, and of brother and brother. His ethics was pedantic, his tendency was aristocratic, his feeling was conservative, and his way of life was the same as that of other good men of his station. Such a system is rather opposed to the character of the Japanese people, but the calm, benignant, and comfortable character of his philosophical precept ~~is~~^{is} ~~prevalent~~ and affected and found recognition in the common feeling among

nation, and in a later day, it became the basis of the education and culture of statesmen and of soldiers. It created new ideals of government, codes, laws, personal honor and household ordering.

The influence of the Continental civilization on the material side in Japan was also remarkable.

Prior to the introduction of the Continental civilisations there was no family name, the family tie was very loose, in due to such a extent that marriage between children and same father and different mothers was frequent and considered a matter of course, the words expressing justice, propriety, sagacity and truth and justice were utterly foreign to the people, art and letters had made

almost no progress since the time of
Himmū. Although a kind of
domestic characters, which the
ryan perhaps brought from their
original abode, were used, it was
very limited and in a primitive con-
dition.

To the people in such a primi-
tive degree of social progress, the
Chinese and Indian civilizations
were a wonderful revelation. They
saw the book written with compli-
cated hieroglyphic characters, they
imported the cloths embroidered
with the fine patterns of the Indian
fashion; domestic utensils of bronze
and copper took the place of unglazed
porcelain; their bare heads were
covered with cap and their bodies felt
the softness and comfort of silk gar-

ments. Family name became essential to position of society, officials began to receive unusual respect from the people.

But all these changes (rather than to say progress) had taken place only among the aristocrats while the common people were suffering beneath growing taxes in circumstances nearly slave like. The growth of the healthy middle class had not yet begun, the relation between noble and common people was the relation between master and slaves.

If the introduction of civilization into any country may be divided into two periods, namely, the introduction of industrial or material civilization and that of mental or intellectual civilization, and if it is

but that the former, as a rule, precedes the latter in the order of its introduction, then the epoch with which I have been concerned might be classified as the age of the introduction of industrial or material civilization. Confusion of thoughts and fascination by materialism mark the characteristic aspect of this age.

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Chapter V

The Development and Modification
of the Chinese and Indian Civil-
izations in Japan
in Emperor Monmu (天武) to em-
peror Yōmei-kaō (後醍醐) 677-
72 A.D.)

The long period of 675 years cover-
ing one of the most eventful ages in the
Chinese history, may be separated
in the remainder as the epoch of the
development and modification of the
civilized civilization. In order to
avoid confusion of statement the fol-
lowing subdivisions of the age ^{are} made,
and by

The Age of the growth of "Thought"

a. Nara (奈良) Period

b. Heian (平安) Period

II. The Age of the Growth of "Character"

c. Feudal Age.

What is meant by "Thought" and "Character" here needs some brief explanation, because these words are used now with a special significance.

In the course of the mental development of a man, when he comes in contact with something entirely new to him, his mind becomes involved in an endeavor to explain and observe that "something"; this can be called the "stage of thought". Poetry and art is the product of this stage. Next, his thought becomes more solid and practical; he now more consider the "something" objectively.

Religion and action are the product of this stage. This may be called "the stage

of character". I simply desire to use this fact in my explanation of this epoch.

The Japanese people had come in touch with a quite unfamiliar civilization, what kind of thought and character were produced there by?

I. The Age of the growth of "Thought"

a. Nara Period

(From Monmu (文武) to Kwamun (桓武)
---- 697-793 A.D.)

Prior to the emperor Genmu (708-723 A.D.), the capital city was wont changed with each new emperor. This shows how simple and primitive the cities were.

But the evolution of the social life became more and more complicated so that the capital became fixed in a single city. Nara was selected for

that purpose, and for 84 years during eight dynasties, it prospered as the center of culture and arts.

The wave of continental civilization had beaten strongly against the shore of Japan. The nationalization of laws, a new form of government, the decoration of the palace, the fortification of coast, the confiscation of arms, the going abroad of scholars and priests, the coinage of money, the establishment of educational institutions (comprising the four faculties of history, the Chinese classics, law, and arithmetic), were the phenomena which showed the eager adoption of the Continental civilizations by our people.

The most distinct features of the Nara period were

1. The Competition of three powers,

namely, of ^{the} aristocratic, the ecclesiastic, and the scholastic classes.

2. A blind belief in Buddhism

3. The first growth of literature and art.

It is self-evident that competition must necessarily have arisen amongst the three classes above mentioned, just as, in Judea, the Sadducees, priests, and Pharisees were on bad terms with each other. The struggle was so severe that very often revolutionary wars occurred and even the throne was endangered by the base ambitions of these parties.

But the general phase of these struggles inclined in favor of the aristocratic class, especially of the Fujiwara family, which contributed a great deal to the reorganization of the government and in most cases combined with the ecclesiastical class to resist the third

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class

Thus, Buddhism partly used by the temporal power, partly by the use of the temporal power, entered deeply into the imperial house. One may see an incarnation or embodiment of the ecclesiastical power in the emperor Shōmu (聖武) and his empress Kōmyō (光明).

Both this emperor and his spouse were blindly devotees of the Buddhist doctrine, the emperor was vain of a talent in verse-making which he possessed as well as of a taste for architecture. He made frequent luxurious excursions in search of beautiful landscapes and sea-views; he commanded that every house of the capital should be roofed with red and white tiles instead of straw; he had fine-looking youths dressed in brilliant colors to dignify his frequent hunt-

ing expeditions; all priests were exempted from taxation, and he summoned them often to the palace to offer prayer for the emperor's fortunes, for the abolition of epidemic disease, for relief from unfavorable weather and so forth.

Magnificent Buddhist temples were erected in many places to the consecrations of which the emperor attended with a gorgeous procession calling himself "a humble slave of Buddhism".

The empress Komyo was also not less ardent than the emperor. She was a famous beauty among the women of Japanese history, as her name (shining light) indicates. A "vision-of-sir-Lam-fai"-like tradition is told concerning her, that when she took a leper dreadfully affected with disease to her bath-room and wash-

ed him herself, that leper changed his countenance to the brilliant Buddha almost before she had finished her work, blessed her for her piety and ascended to heaven; it was she also who left a verbal will directing that after her death, her naked body should be exposed upon a field in order that passer-by should learn by looking at her how the flesh—even that of the rarest beauty—goes helplessly to decay into a mass of putrefaction.

However, even such devotion and example made but little impression upon the people, simple-minded and simple uncultured, in favor of continental civilization. They complained of the heavy taxes and the arrogance of the Buddhist priests; they would have nothing to do with the Dai-butse

(a colossal bronze statue of Buddha about 50 feet in height, which had been erected in Nara). They complained also of the disturbance of farming because of the frequent wars which occurred in the northern and southern parts of Japan to subdue the revolting Aino and Hayato (the latter synonymous with Kumaso), which led to the separation of soldiers and farmers, as the common people and life itself were produced from the Eorls in Anglo-Saxon England. Able and learned priests fired with political ambition, forgetting their sacred mission of "Pity," became as sounding brass or a tinkling cymbal; except a few pious priests who devoted themselves to the teaching of the common people and worked as the pioneers of civilization and humanity, no less

by their hospitable hearts, then by their manual works in building bridges, digging wells, exploring unknown regions, or introducing the domestic plants of the Continent.

As a matter of fact in history, the rise of arts and letters seems to succeed the time of material satisfaction, especially the time in which the overflowing vigor of society runs far, — even to luxury and gayety. The literary prosperity of the Ages of Pericles, Augustus, and Louis XIV prove this fact not to speak of the Renaissance or of the Elizabethan age. Japanese history, for the first time, shows such a condition of society in the Nara Age. It was in this age that Japan had its first written history in Kojiki (The Book of Ancient Tradition) in Ni-

Nihongi (The Record of Japan). Kojiki
 was compiled by Hieda no Are from the
 words of story-tellers in the palace;
 Nihongi was written by a royal prince
 exclusively in Chinese style. These
 two works are the standard of the
 students of ancient history of Japan,
 as the Old Testament is in the history
 of Judea.

The other literary product of this
 age was Japanese alphabet. Though
 it is not certain, the Japanese seems
 to have possessed some written charac-
 ters of their own prior to the introduct-
 ion of the Chinese signs; but the
 introduction of the latter gave a strong
 impulse to the systematization of
 Japanese writing.

Our alphabet is not phonetic,
 properly speaking, but syllabic.

It comprises 73 characters, of which 5 are duplicates of the same sounds, as many of the sounds, moreover, are but slight modifications of other sounds, they are represented by the same characters, as the latter with certain diacritical marks attached. The alphabet is arranged in such an order as to form a stanza of poetry as follows:—

I ro ha ni ho he to

chi ri nū rū o

wa ga yo tū re xso tū ne na
ra tū nū

U wi uo wo ku ya ma ke
fu ko e te

a sta ki ya me mi shi

e hi mo se su n

(All is transitory in this fleeting world. Let us escape from it)

illusions and vanities"--- free translation by Chamberlain)

Another arrangement is more scientific

	a ㄆ	i ㄣ	u ㄨ	e ㄟ	o ㄛ
k	ka ㄎ	ki ㄎ	ku ㄎ	ke ㄎ	ko ㄎ
s	sa ㄙ	shi ㄨ	shu ㄨ	se ㄨ	so ㄨ
t	ta ㄊ	chi ㄊ	tsu ㄊ	te ㄊ	to ㄊ
n	na ㄋ	ni ㄋ	nu ㄋ	ne ㄋ	no ㄋ
h	ha ㄏ	hi ㄏ	hu ㄏ	he ㄏ	ho ㄏ
m	ma ㄇ	mi ㄇ	mu ㄇ	me ㄇ	mo ㄇ
y	ya ㄢ	yi ㄢ	yu ㄢ	ye ㄢ	yo ㄢ
r	ra ㄣ	ri ㄣ	ru ㄣ	re ㄣ	ro ㄣ
w	wa ㄨ	wi ㄨ	wu ㄨ	we ㄨ	wo ㄨ

The consequence of the formation of the Japanese written characters was the general distribution of literary interest even among the common people. The national idea which for

a long time had lain hidden within the depths of the Japanese mind now found its way to expression in composition. Hitomaro and Akahito shone as guiding stars to lead the awakening tendency of the age in literature. National pride and sometimes the ideas of the Buddhist doctrine were their favorite topics. Some examples will show how their thought was brought into expression.

In Praise of Japan

"The land of Yamato
Has mountains in numbers,
But peerless among them
In high Kaguyama.
I stand on its summit
My kingdom to view.
The smoke from the land-plain
Thick rises in air,

The gulls from the sea-plain
By fifts soar aloft,

O land of Yamato!
Fair Aki ten shinea!
Dear art thou to me" (1)

See how the national spirit grew in-
tense

"Were only thy hand
Lying in mine,
What matter though men's words
Were copious as the herbage
Of the summer weeds" (2)

"The sky is a sea
Where the cloud-billows rise;
And the moon is a bark;
To the grooves of the stars
It is barring its way" (3)

These are examples showing pro-
perly Japanese thought; while the

(1) Translation of Aston.

following implies the borrowing of thought from Buddhism.

"To what shall I compare
This life of ours?
It is like a boat
which at day break rows away,
and leaves no trace behind it."

"Wiser is he who drinks wine
Drinks wine, and weeps the
bitterness of fate!
Than a man who wisely
Discusses this and then."

The collection of poems of this period is called *Man-yō-shū* ("collection of myriad leaves") and is known as the *Palace of Japan*. Simple, sincere, and heart-felt expression is the particular characteristic of this age.

Beside the literary products, ar-
(1) Translation of Aston

chitecture, painting,⁽¹⁾ and sculpture were splendidly developed to a degree such as the previous era had never seen, although they were mere imitations of Indian or Chinese art. A most interesting fact found in this age is that we may trace a Greek trait in Japanese sculpture in regard to the natural feature and the abundant feature foldings of drapery, the tranquil expression of countenance, the graceful proportions of body structure.

This again reminds us clearly of the alleged kindred origin of Indian and Greek art.

c. Heian Period

This period extends from 794 A.D. (emperor Kwamun 桓武) to 1016 A.D. (emperor

(1) See the last page of "Japan" Vol. II edited by Brinkley.

Saio 三條)

As the map shows, Nara was a quite retired place surrounded with mountain ranges. That the seat of government fixed in such a place shows that the government was still holding a defensive attitude in its administration because the whole island had not as yet been completely subdued reduced to submission. Indeed, the intercourse with Korea and China had become rare at the end of the previous age, and worthless political contention prevailed in the court instead. Nobles and priests exercised extreme power over the people, and the administration of civil government was utterly neglected. Slavery, heavy taxations, frequent rebellions, danger of robbers and pirates, and so forth terrified society. In this degraded

state of political and social conditions Kwammu came to throne as fiftieth emperor.

Kwammu was by no means a weak emperor, but was gifted with lofty ambitions, ceaseless energy, and a good eye for ability in others. He thought that the best means to bring about a revival from the social stragglations in general, was to make a great change in governmental institutions, and to that end he wisely determined upon the removal of the capital. He selected a site at the village of Uda, on which he directed magnificent plans to be carried out. The palace had 12 gates and 17 buildings, the roofs were covered with green-colored tiles, pillars and doors were painted with red. The 1216 streets ran parallel and

crossed at right angles, and the whole city stood on an elliptical plain, its boundary walled with the ever-green hills. Multitudes, as was expected, eagerly thronged into the new capital, and thereafter the eyes of people were directed towards Heian (the name of the new capital meaning "city of peace"), which remained the capital city until the time of the modern restoration (1869). The life of Nara became, as it were, a forgotten dream. Kwamui's plan was satisfactorily accomplished.

He had cause to fear lest the noble families (especially Fujiwara), which had been gradually acquiring power over the common people, might be strong and arrogant enough to overcome the imperial authority. In order

to prevent this, he tried to govern the people directly and not through the nobles. His efforts were also directed to putting down the resistance of the Ezo (An Aino tribe which contained also an admixture of other elements) which obstinately stood against the government for a long time. He also restricted the ecclesiastical order by punishing the profligate priests or by prohibiting the building of churches without license.

His strong will and wise administration made his ^{law} power successful to a large extent. But his death proved also the death of his administrative reforms, because the general tendency of the times had already carried the nation and society so far in a certain direction, that the current

could not be checked and diverted by the influence and authority of his reign.

The blow he had dealt the nobles gave them a reactive growth of power as well as resentment against the imperial house. They used their utmost exertion in everything to have their footing irresistibly strengthened.

They succeeded in persuading the emperor to slip out from the direct exercise of the supreme civil power; whereupon they proceeded under cover of the imperial authority, to found an official bureaucracy. Thus, while, the civil power of the central government was obtained exclusively by the Fujiwara family, the Taira and Minamoto families gradually acquired the control of the martial

administration, as the consequence of their frequent exploits in subduing rebellions and repelling invasions.

However, at this time, soldiers by no means could have acquired a power surpassing that of the civilians.

Meanwhile, what progress and career were the Buddhists taking? At the end of the Nara period, a priest (Gyōki) had insisted upon the equality of the Buddhist and Japanese gods. According to his theory, Amaterasu is a sacred avatar of Dainichi Nyorai of India, and emperor Ōjin but an incarnation of a Bodhisattva in Buddhism; consequently belief in Buddha is not contradictory to the national religion. As I have mentioned before, the common people of that time still clung tenaciously

to their old traditions, customs, and belief; for they saw in Shintoism an ideal representation of the Japanese life, notwithstanding that emperors and nobles had become devoted disciples of Buddha. To convert these people, syncretism in religion would have been most effective, and really it was very effective. Particularly patriotic minds gradually inclined to listen to the teaching of Buddha after the adoption of this cunning religious policy. The solution of question "whence, where, why" had been the forbidden fruits to the Japanese, because Shinto or any other native religion had given no suggestion about it; and it was only to be found in Buddhism. Thus the yearning heart of the people

longing for something more certain, tangible, and dogmatic, responded to the teaching of Buddha, as an echo to a voice. The way was prepared, the seaver had found his proper field. Indeed, Kobo and Denkyo, the great leaders of the spiritual world, made their appearance at this time.

The relation of Kobo to Denkyo was that of Luther to Melancthon; the former was a man of action while the latter was a man of thought. The work of Kobo is especially brilliant; he can amply claim the honor of the organizer of Buddhism in Japan; the master of learning, the introducer of learning, arts, and the teacher of people. The syncretism in religion was completed by him, the Japanese alphabet now in use was invented by him, the

artistic attainment of his sculpture, painting and penmanship are wonderful even to this day. Yōzei-charee (or the Shin gonn) sect, which teaches that we can attain the state of Enlightened or Buddha, while in the present physical body born of our parents, made a new epoch in the spiritual history of Japan.

But, were the Japanese people sufficiently advanced in intelligence to comprehend and digest thoroughly the mystic doctrine of the great Buddha? It is very doubtful. Their faith towards Buddha was by no means a profound one. Instead of genuine faith, superstition had struck deep roots in all strata of society. The idea of the immortality of the soul and the doctrine of cause and effects

gave them nothing but a dread concerning the terrible destiny of humanity and a weak yielding conception toward the powers of nature. When on a certain night, the emperor commanded his attendants that they should each go to different buildings in the palace garden and bring back something to prove that each one duly had done his task, only one was able to fulfill his duty, the others all failed to accomplish the order in fear lest some demon should seize them on the way. Even cultured people indulged such childish superstition, not to speak of the ignorant class. It was at this time, that many mystic traditions, superficial pessimism, fortune-telling, enchantment, and many other foolish

superstition grew up in the minds of people.

The only thing which particularly developed during this period, as it had done in the preceding age, is art and letters. All thoughts, national as well as foreign, intermixed with each other into an inseparable amalgam; we can no longer trace clearly the Constitutional influence separate from our own ideas. Japanese thought was considerably modified by the Continental thought, or more properly, the Continental literary thought was Japanized, as Buddhism was Shintozized. Time is a mysterious power, which turns wild grapes to wine, so it turned crude and ignorant novices into the gentle-men and ladies of courtesy and refine-

1. Even an Air of the far east surprised the court nobles by composing an excellent stanza; no wonder the court swarmed with luxurians of the Fujiwara family; and among and the pen everywhere mightier than sword and cle, blood-shed and battle were ceased by love-making and poetry, throne and banished emperors; members of that family which had actually usurped the functions of a sovereign, persuaded or constrained the emperor to confer upon while living the title "Kwanpa" in honor which before that time been granted only after death most worthy and eminent.

No age has ever produced such a number of poets and dilettante

as the Heian period did in the Japanese history. The Castle of Heian became a paradise of pomp, luxury, coquetry and dreams. In those days the empress and the court-ladies had begun to rise in power, owing to the gradual decline of the emperor's authority; the court, especially was the imperial harem, was the resort of all literary geniuses, both men and women, who held frequent meetings there for verse-composing and musical performance. The literary production of this period is noticeable in respect of an undaunted expression of the spirit of the age, that is, frank enjoyment of sensualism, pessimistic expression of thought and delicate manner of style. For instance

"The moon on an autumn night,

Making visible the very number of
wild geese.

Flying past with wings intercross-
ed

In white cloud." (1)

"Shall we call that only a dream
Which we see
While asleep;

This vain world itself
I cannot regard as a reality" (2)

"Moon? There is none.

Spring? 'Tis not the spring
Of former Day:

It is I alone

Who have remained in misery
Without change!"

We notice here that the borrowed
Buddhist thought harmonizes with
our own Japanese thought so close-
ly that one can scarcely separate

(1) (2) Astor's translations

one from the other. Tsurayuki, Narihira, Murasaki Shikibu, Sei-sho Nagon are called the four great figures in the Heian period, — the last two were poetesses. They fixed the style of prose-writing in the Shin co-Japanese way. There was laid the foundation of the national literature.

The most prominent productions of this period are "Genjimonogatari" (Legend of Sir "Gen") of Murasaki Shikibu, and "Makura no soshi" (Private Miscellany) of Sei-sho Nagon. These tended to help the growth of elegance, delicacy and perspicacity of sentiment in ^{later} writing. Especially "Genjimonogatari" is a novel unmistakably expressed the luxurious court life, in extreme sentimentalism indulged; it is also very interesting in this respect,

that in it we can trace the spirit, properly Japanese, which protests strongly against the rigid principle of Buddhism. It is only since the 18th century, that Europe has produced Mme. de Staël, Miss Austin, George Eliot and other distinguished female novelists, whereas our Murasaki Shikibu lived and wrote seven hundred years before the earliest of them, not without claim to have a strong position among them.

Not only literature, but painting also marked an epoch during this period in respect to having itself nationalized itself. Koso Kano-oka (flourished 850-859 A.D.)⁽¹⁾ is considered the father of Japanese painting.

His favorite subject of work was especially concerning religious tradi-

(1) See the picture of last page of "Japan" Vol. II, edited by Brinkley. Also see "L'Art Japonais" Vol. I. page 169.

tion, as with Giotto in Italy. Concerning the origin of Japanese art, there are several opinions among scholars. Okakura, a leading student of art in Japan, mentions in his "Arts in Japan" that it must have come from Indian art, which exercised a mighty influence throughout Asiatic continent. Hartmann, on the other hand, thinks that the beginnings of Japanese art were strongly affected by Persian influence, from the fact of the simplicity of execution of Kanawaka's painting, and from ancient chronicle which says that "Persian and Japanese embassies met at the court of the Middle Kingdom (China?)." He also describes the main features of the painting of the age as follows

"Although rarely rising to great-

ness and freedom of expression, the work of this period has a never failing tenderness and purity, a cheerfulness and sincerity, a refinement of feeling, which gives an elevated pleasure to the student who approach these relics in a less critical than appreciative mood.

They possess a living, self-withdrawn quality of expression which gives them a peculiar religious grace — not ecclesiasticalunction, but the devoteness of the heart" (1)

Glyptic art, also began to develop from the end of the 6th century culminating in the work of the greatest Nara sculptors Unkei and Kwankei, and "in simple and realistic dignity of pose and grand line of composition are not unworthy of comparison

(1) Sadakichi Hartmann "Japanese Fine Arts"

with some of the works of ancient Greece."

Thus during this period, the Japanese people assimilated Continental civilization considerably as well as adopted with eager appreciation. But the result of this exertion did not go far beyond the development of thought. Character remained with little or no change. The administration of government, the religious conception and ethical ideas changed in nothing except external feature. They had to wait the coming period for further improvement and progress.

II. The Age of the Growth of "Character"

C. Feudal Age.

(From Go-Ichi-jo 後一條 to Go-Kamuyama 後龜山 --- 1017-1392 A.D.)

Fermentation takes place within nearly closed vessels. The moulding of a national character, also, needs more or less seclusion from external agitation. Since the end of the previous era, our intercourse with China had become less frequent and intimate because of the disorder which prevailed throughout the Chinese empire. Korea, also, took this opportunity, and threw off the yoke of the Japanese government. Thus our nation for a time almost ceased to communicate with foreign nations.

As I said before, the absolute authority of the emperor had been gradually divided into two parts, that is to say, the civil and the military, which were monopolized by "Fujiwara family" and "Minamoto and Taira families" respectively. The triangular struggle of these three families lasted for a long time, and was finally settled by the triumph of the Minamoto family. The cause of the triumph of the latter is due to the fact that that family had a strong foothold and prevailing influence in the eastern part of Honshū, while their rival authority was chiefly confined to the capital city. The reader may recall my previous description of the Fuji range (see page 36) which runs from Mount Fuji to Izu. The region

east from this range had remained for a long time in the possession of savage tribes, until the Minamoto family was sent against and succeeded in subduing them. After this time those large and fertile regions of the east became the possession of the Minamoto family, and a strong league of the feudal knights was organized in that district. As a sequel of the triumph of the Minamoto family, the traditional power of Kiyo to was overthrown and in its place was substituted the actual power of the victorious. A Japanese his torian has called this age "the age of power" while calling previous age "the age of name". The preponderance of the military class rapidly destroyed the authority of the centralized government which had

been established in the middle of the seventh century. Yori-tomo, a great chief of the Minamoto family, established a feudal government in Kamakura and governed the people with simplicity and justice. This is the very beginning of the feudal régime in Japan (1190 A.D.). The imperial court, which had sunk deeply into corruption, necessarily lost its power either of civil or military control. The class of feudal knights held themselves clearly apart from ^{the} nobles and the common people, and grasped the reins of the civil and military administration.

In this period, the Japanese, it seems to me, had begun to understand the true functions of government. Prior to this time our government was

nothing but a poor imitation of the Chinese system, under which the people only suffered from the confused complexity of the government and the hard burden of increasing taxes, instead of enjoying security of property and personal rights. However, by and by, the true spirit of the Constitutional civilization began to make its way into the depth of the minds of the people, making them more social and intellectual. Both ruler and ruled began to understand that the true function of political institutions is practical and not merely formal. Thus when the people had become thoroughly discontented with the then existing administrations of Kyoto, they found in Yoritomo, the first shogun, their ideal

man to carry out their desires.

After the death of Yoritomo and some of his successors, the actual power of the shogunate (Yoritomo was appointed shogun i.e. general-in-chief) was transferred to the Hojos, who had been minor barons or retainers of the Taira family, and afterward became powerful vassals of Yoritomo. One may now easily observe how the ruling power had been handed down successively from higher to lower, namely, from emperor to Fujiwara, from Fujiwara to Minamoto, from Minamoto to Hojo.

This is a striking phenomenon which had never before been seen in Japan. However, notwithstanding that the change was such a large evolution of an inferior social

order, the people not only wondered not at change but welcomed the new administrations with great satisfaction. Men began to be interested in reality rather than in mere appearance.

* Governmental institutions of the Kamakura Period

- (1) Legislative and executive Department
Mandokoro (Civil Office)
- (2) Judicial Department
Monchūjō (Office of inspection and justice)
- (3) Military Department
Samurai dokoro (Office of Militarist)
(The system of Witenagemot-like council is unknown)
- (4) Territorial Organization
(a) Prefect of Kyoto

(2) Prefect of Ōshū

(3c) " of Yezo

(d) " of Kiyushū

Under these officials

(1) Shū-go (Governor)

(Territorial officer of civil and
military administration)

(2) Chi-to (Chief of province)

(Chief revenue official)

Hojo Yasutoki, who was the actual representative of the national sentiment, is considered the ideal type of state-manship in Japan, appeared in an atmosphere of such tendency. When he promulgated his sixty regulations (O-sei-bai-shi-kei-moku), he sent a letter to a friend in which he said, "we may be blamed for making these regulations without citing any written

precedents. Truly, we did not refer to any authority in this work, but, we declare that we have never been tempted to set down any word without the stamp of Reason. This proud, upright and practical feeling, which was expressed so unmistakably by Yasutoki, was beating in the pulse of every man of that time, so much so, therefore, that the saying "the emperor rebels against the government" was used with a clear conscience.

But the influence of the brilliant administration of Yasutoki lasted scarcely until the time of his 5th successor. The last days of the Hojo rule lapsed lamentably into tyranny and misgovernment. The affairs of the monarchy were so neglected that its scanty revenues were hardly sufficient for the daily food

of the sovereign; Shoguns were deposed as soon as they were overburdened old enough to be troublesome; the people were overburdened with undurably heavy taxes. The triple antagonism of emperor, of shogun, and people became intolerable. A heroic emperor Godaigo threw the first stone against the Hojo in order to restore the ruling power to the imperial house. Despite the long time-interval of military supremacy, the love for the emperor never died out of the hearts of the people. Godaigo's endeavor for a while seemed successful. But there came a second usurper Ashikaga, soon after the Hojo. Arms had been taken up in every corner of land; revel after revel, vengeance after vengeance, massacre after massacre, threatened throughout the whole land. The feudal sho-

gives set up temporal emperors beside the real emperor. No sign of peace was to be seen anywhere. This great revolutionary war began in 1331 A.D.; and lasted until 1392 A.D.; when Ashikaga Yoshimitsu (足利義満) combined the two lines of emperors into one, declared himself shogun and ruled the whole Japan from the shogunal seat of Kyoto. Thus the aristocratic feudal régime was resumed, and the people enjoyed a little while a transitory peace which was to be broken down again in the terrible confusion of the "Dark Age."

Another phase of this period which should be mentioned here particularly is the amalgamation of provincial characters, or development of the national character. We have observed in the previous chapter, that the influence

of Continental civilization had been exclusively limited to the small circle of the aristocratic class, and to the narrow space around the capital Kiyoto. Culture and refinement had been monopolized by the court nobles. The pomp and extravagance of the Taw dynasty (China) found their imitator in the Japanese government. But the common people had had practically nothing to do with those refinements.

Military usurpation gave a sudden change to this condition of society. The people of the east who spent their lives in the steppe region, cultivating the particular characteristics of mountaineers, suddenly came in contact with the western culture, as the result of the removal of the governing centre from Kiyoto to Kamakura. The combina-

tion of western and eastern character resulted in the development of the chivalrous spirit. The strong, unrestrained, and simple traits of the mountaineers were tempered with the refined, emotional, and obliging characteristics of the people of the western plain, and this tempered feeling became universal among the warriors. Rectitude or justice, courage, benevolence, veracity, honor, and later the duty of loyalty were considered the highest virtues of men. Many stories are told of men who were heroically faithful to those virtues.

The national doctrine called "Bushido" (Way of soldier) which is the pride of Japan as a code of masculine virtue, took its start in this period.

Another most important phase was that of the full development of

religious thought. The people of this period paid little attention to the dreamy and weak literary thought. They longed for a more substantial and practical teaching. The continuance of the bloody fighting made them naturally religious. Scholastic reasoning and formal rites were the aversion of simple-minded soldiers; this is the reason why the Zen sect of Buddhism was welcomed. The Zen sect was introduced into Japan in 1202 A.D. As the name Zen (Contemplation) indicates, it teaches that abstract contemplation leads men to a knowledge of saving truth, which emancipates the soul from all formalistic restraints. Words only serves as veils of thought, prayers are merely the routine of belief. "Look carefully into your inward self, and there you

will find the eternal truth," said a famous Zen priest. "It furnished a sense of calm trust in fate, a quiet submission to the inevitable, that stoic composure in sight of danger or calamity, that disdain of life and friendliness with death" ⁽¹⁾ It teaches also an absolutely pessimistic conception of the universe and the utter abolition of emotion. One of the most interesting and curious trait of human nature is the desire, one is apt to have for a nature just ^{the} opposite of its own, for instance, a stout man wants to have delicate physique, and vice versa. The Japanese people is a people optimistic and emotional in its inclination, as Mr. Knappe expressed emphatically when he said "a nation that never despairs" ⁽²⁾ Such a mental inclination might have bred

(1) Nitobe "Soul of Japan"

(2) Knappe "Feudal and Modern Japan"

a yearning in the Japanese heart for a sentiment which had been unknown. Buddhism satisfactorily fulfilled this yearning. Many learned scholars and able soldiers renounced their high calling in the "temporal world" in order to become secluded hermits. It is told in history as a remarkable fact of this time, that the majority of the officers in the Kamakura government had their heads shaven, as a sign of their conversion to the Buddhism.

However, although the Zen sect flourished so vigorously, it was but a doctrine borrowed from the continent and accepted as a temporary reaction. Just as a skeptic doubts why he doubts, the pessimist began to grieve because he grieved. The nation had long been craving religious thought of their own

creations. Now the time was full filled.

New currents of thought were developing in this period, which were incarnated in the Shin sect (True 真, 1262 A.D.) of Shinran, and the Nichiren sect (日蓮 1283 A.D.) of Nichiren.

The former is particularly interesting in respect of its doctrinal achievement, the latter on account of the distinguished personality of the founder Nichiren.

The Shin sect, which was derived from Jōdo sect (浄土), arose as the reaction from the æthetie doctrine of the Zen sect, but it was characterized by the same simplicity as the latter. It teaches that Buddha is the only savior who may make man free from all sin, if man had but faith sufficient to accept him as the merciful god. All eloquence

and good conduct are nothing unless they proceed from the depth of faith. Only believe without fear or hesitation.

Absolute trustfulness toward Amida is the first and most important article of the creed. "Namu-Amida-Butsu" (Save us, eternal Buddha) is the common prayer which ought to be said in every leisure moment by the believer.

The Shin sect prohibits the worship of other objects beside Amida (deified Buddha). In this respect, it almost attained the conception of monotheism. It respects the present life as the reality, while the other sects despise it as a visionary dream. Consequently, Shin priest is permitted to marry, to eat meats, to build temple in the center of city life whilst the other sects select sites as retired as possible. The

scriptures of the other sects are written in the Sanscrit or Chinese, but those of the Shin sect are in the vernacular Japanese writing and idiom. Such a radical change naturally called forth the opposition and enmity of other sects. Severe persecution was visited upon the Shin followers; Shinran himself suffered many dangers and exiles which made him more zealous in his insistence upon the truth of his teaching. By his unusual effort, the speculative, æsthetic, impractical doctrine of the northern Chinese Buddhism which included the Zen sect was radically reformed and became a popular, simple, and practical religion. The Japanese, for the first time, found in the Shin teaching a doctrine most fitted to their own inclinations. No

wonder that this sect spread throughout Japan within a short time and that it has since become the dominant power in the religious world of Japan.

The Nichiren sect also took its rise from the inspiration of the same national spirit which had given birth to the Shin sect. Especially, is the personality of Nichiren, the founder of this sect, the perfect incarnation of the spirit of his time.

He was born in 1222 A.D. in the little village of Awa (it was his lot to be born a child of the moral strength and uprightness of character of the mountaineers). He was educated under the care of a bonze, but when grown to manhood discarded many of the old doctrines, went to Kyoto, the Mount Cassino of Buddhism, to make further

study. Nothing brilliant was seen in his earlier career, only a steady, unrelenting exertion. His knowledge became profound by reading all the sutras preserved in Japan. But his spiritual want was not satisfied, until he found in "Mamaki Saddhar mapundarikasautra" wherein there is recorded a prophecy of Buddha that 2500 years after his death there will appear a Bodhisattva, by whom that sacred sutra is to be preached in spite of difficulty and persecutions. Nichiren became convinced that he was the Bodhisattva sanctified with this mission. A poor bonze, moved with a fiery inspiration, although he had no rank nor fame, he stood up in the middle of the streets of Kamakura, and boldly, unhesitatingly, began to preach

his doctrine, and to attack other sects with proselyting zeal and indignant rebuke. He thought that he ought to fulfill the prophecy of Buddha suffer persecutions in order to fulfill the prophecy of Buddha. More than twenty times he was attacked with swords and spears, twice condemned to exile, and once sentenced to death from which he escaped through an accident claimed by his followers to be miraculous. But no persecution made him shrink from his work. He said "Though I am a poor son of a fisherman, I have been ordained to carry to men the highest message of Buddha. If I could not fulfill my mission, Buddha's prophecy becomes a pitiable falsehood. Were all the gods of India, of China, and of Japan, and all the authority of present

power to stand before me and command me to hold my peace, never should I obey them." I do not know whether or not the doctrine he insisted upon has a value to make his sect a predominant one among the others, but his sincere character was too great to remain without producing a response among sincere minds. Truly none of the native theologians has stamped his impress more deeply on the religious thought of Japan than has Nichiren.

Thus the Buddhism has been nationalized by the efforts of two prominent priests. "Whether we call Buddhism a false or a true religion, even the most shallow student of the Japanese people must acknowledge that the pure religion, as well

as the superstitions, character of the masses of the Japanese people has been developed and fostered more by Buddhism than by any and all other influences."⁽¹⁾

Before concluding this chapter, it is necessary to give a few glance at the condition of arts and literature.

The school of painting which flourished during the 11th century is called Kasuga⁽²⁾. The peculiarity of this school is the softness of its lines, the mildness of its colors, the minuteness of the composition, and its lifelessness of expression. This mode of painting gradually came to be used in the drawing of court life and illustrations of the legend, and it finally developed into the Tosa school. This school was influenced by the milder form of Buddhism taught

(1) Griffis "Mikado's Empire"

(2) See last page of "Japan" Vol. III, edited by Brinkley

by Jeshin (Jade sect), which insisted upon the belief in salvation through higher powers. The contemporary rival school called Kamakura", which was influenced by the Shin and Nichiren sects, seemed to delight in depicting scenes of retributions. A dreadful view of Hell reminds us of the analogous picture of the "Last Judgement" by Giotto. But, in the long run, neither of these schools made any special contributions to Japanese art.

This was also a period of decline of learning. The majority of the people lost all chance of education because of the frequent disturbance of the peace. The literary productions which may be noted particularly are divided into

(1) See last page of "Japan" Vol. IV edited by Blunkley.

1. Legends of war:— Numbers of Scott-like chivalrous fictions were written; among them "The Legend of Taira family" is most noticeable. The style of composition of these legends attained a peculiar type by the skilled adaptation of the Chinese method of expression into the Japanese, and has developed into the style of modern dramatic writings.

2. Romance:— Around the throne of the emperor was still encrusted the ancient nobility who disdained to adopt the new régime of the Kamakura government, which their feeble conspiracies could not overthrow. Therefore, the romance of this period, being written by those idle nobles, always bears a strain of melancholy resignation, when it does not actually veil a protest against the usurpations of the feudal

love.

3. Poetry: - True mysticism and pessimism were, for the first time, stamped into the minds of Japanese, during this period, as the influence of the strong revival of Buddhism. The most excellent poems of this period, therefore, are all full of an extremely desponding view of life. Saigyō and Chōmei are the representatives of this sort of poets. I will here quote a little passage from Chōmei's prose.

"The current of a running stream flows on unceasingly, but the water is not the same: the foam floating on the pool where it lingers, now vanishes and now forms again, but it is never lasting. Such are mankind and their habitation."..... (1)

(1) Coston's translation.

Chapter VI

The Dark Age of Japan
 (From emperor Gokoweran 後小松
 to emperor Meisei 明正 ... 1393-1638AD)

In the previous chapter, I left the history of the governmental institution at the time of the transitory restoration of peace by Ashikaga Yoshimitsu. I will now try to trace the age of the temporary decline of the feudal régime.

After the deterioration of the Hojo government, the power of the emperor was restored for a short time and maintained until the growth of the in power and influence of the

Ashikaga enabled that family to usurp the rule once more so that the administrative power escaped from throne to retainer. The power of the Ashikaga reached its climax in Yoshimitsu. He revived the feudal régime, had himself appointed Tai-sho-gun (Great general-in-chief), founded his seat of government in Kyoto with a branch in Kamakura.

Now for a brief period the country enjoyed the rest of which it was sorely in need, for as the consequence of the frequency of the frequent civil wars, disorder prevailed throughout the land and the people were terribly impoverished. The rule of Yoshimitsu was not a negative one, his administration was always planned in magnificent detail, but, at the same time, it was accom-

panied by vain exaggeration. In contemplating Yoshimitsu one may be reminded of Louis XIV. His reign was undoubtedly splendid, but its results were by no means far reaching and profound.

After his death, fresh disorders of all kinds arose, not because of contentions between the emperor and the Ashikaga, but because of the feuds of the great vassals. Many vassals had grown too powerful to be controlled by the puppet-like successors of the Ashikaga house. The whole land was divided among the strong families which ruled those countries according to their own custom and will. Their regular occupation was fighting and pillaging. The great vassals, rivals of the Ashikaga competed with each-

other to secure or by reward of land or money the service of the bravest and most daring knights. The knights, scarcely to be distinguished from robbers, blindly followed their immediate lords being conscious of no other tie. There was no leader powerful enough to overawe the rest; no one ruled nor obeyed — the worst sign of the time —. The taxes, instead of being collected for the central government, flowed into the treasuries of the local rulers.

The emperor and ^{the} shogun remained as powerless as shadows. "About the year 1545, Kyoto was so reduced, that no one could live in it; and any one who ventured to remain amidst the ruins, ran the risk either of being burnt or murdered, or at least of dying by starvation" ⁽¹⁾. This anarchic condition lasted until Oda Nobun appeared on the stage of

(1) M. von Brandt "The Discovery of Japan and the Introduction of Christianity"

history and succeeded in tranquillizing the tumultuous disorder.

Ota Nobunaga, a small feudal lord at Owari, who had gained many provinces in succession finally grasped the reins of power and controlled the whole empire after he deposed the shogun and depriving the power of Ashikaga of the shogunate. He was assassinated by one of his vassals, shortly after he had attained the ruling power. His place was filled by Hideyoshi, a minor servant of Nobunaga but who excelled his lord in political ability. This ruler, in a true sense, brought the whole land under his feudal government. He parceled out the fiefs without reference to the sovereign, granted the titles in his own name. The

last years of his life were spent in invasion of Corea, which was stopped by his death.

These two heroes, however, were only forerunners of the real hero Tokugawa Iyeyasu, a man gifted with wonderful military ability and statesman like foresight. He curtailed the bloody stage of war and slaughter, and put a stop to the struggles of rival military factions for the possession of power. He founded his government in Yedo (now Tokyo) and was appointed Tai-sho-gun. A feudal régime profound and perfect languidized the whole empire and maintained a sound peace for about 250 years.

Here I ask the attention of the reader to a distinguishing difference of character

between the eastern and western Japanese. The government which had its seat in the west at Kiyotō or Ōsaka, was freely and positively in favor of international intercourse: their policy embraced dealing with the neighboring powers of Korea and China: We find a régime of this character,

From empress Jimmu to emperor
Kōanmu

From Ashikaga to Nobunaga

From Nobunaga to Hideyoshi

On the other hand the eastern governments in Kamakura or Yedo pursued a policy of seclusion and sought to avoid all international dealings. This policy was in action

From Yoritomo to the fall of the Hojo family.

From Tokugawa Iyeyasu to the time

of the modern restoration (see next chapter)

This shows how far geographical environment exercises an influence upon the human mind. Examination of the Japanese temperament enables us also to distinguish clearly the fact that the easterners are generally slow in understanding, conservative, strong in will, sincere in nature, (see page 25), while the men of the west are quick in comprehension, progressive, strong in emotion, ingenious and adoptive in nature (see page 27).

In order to avoid confusion in describing the intercourse between Japan and foreign countries during this period, I will try to describe it under two heads, that is

I. The second introduction of the

Chinese civilization

II. The introduction of civilizations of the Catholic nations

I. Second Introduction of the Chinese Civilization

In 1281 A.D. (during the time of the Hojo government) our patriotic warriors united in repulsing the dreadful invasion of the Tartars under Genghis, and summarily destroyed the whole Tartar host number 9100000 was destroyed either in battle or in a raging storm which followed. Only three survivors are said to have escaped. This splendid victory gave a strong impulse to the Japanese people in venturing abroad.

In the last half of this period, many soldiers as well as adventurous people,

who had failed to obtain the favor of the goddess of fortune in Japan floated over sea in small boats, and plundered the coast of Corea, China, Burmah & even of Spain, just as the pirates Northmen swarmed boldly over the sea to plunder wherever they could find stored-up wealth along the coast of Western Europe. They strove to get in piratical incursions abroad, lands and honor which they had failed to acquire at home. The terror which they spread everywhere on shore was so great that "even now" says Himly "the children in Che-Kiang (China) are admonished to sleep by the fearful words: Wo-jên-lai, Japan are coming."⁽¹⁾ This spirit of enterprise greatly encouraged the foreign commerce. Meanwhile, in China, the Min dynasty had been

(1) K. Himly "Zeitschrifts der Gesellschaft für Erdkunde". Trans. by Relie

established by Chinese race in place of the Yen Dynasty of Tartars, and as a consequence the whole land had been tranquilized.

Traffic communication between Chinese merchants and those of Kiyusku in Japan became more and more prosperous. In 1400 A.D., Ashikaga Yoshimitsu received the title of Jipan-wang (King of Japan) from a Chinese emperor. From this fact we may imagine into what intimate relation the two countries had come.

The result of our second contact with the Asiatic civilizations was the importation of the material things of civilization.

The Min dynasty made a remarkable contribution to the progress of the industrial arts of Japan. The arts of pottery, lacquering, gilding, bronze-casting, engraving, and sword making which had been developing under the sword

and spear in the last years of the Kamakura period, achieved their full growth during the luxurious reign of the Ashikaga shoguns.

The productions of the arts of this period (Muromachi period) are distinguished by richness of color, luxuriousness of tone, and boldness of execution. The skill of the artist was brought to a perfection which has never since been excelled, if indeed it has been equaled. The progress in architecture was such that ~~we~~^{we} may consider that the ~~stage~~^{style} of Japanese architecture became fixed during this period.

The development of music is to be noticed as an important fact of this epoch. A refined taste in music proves true refinement of sentiment. The Japanese people had had music even

previously to this period, but it was in a very primitive stage. During this period the "~~no~~" dance and the "~~no~~" music called "no" began to be developed from musical recitations of the sutra and Shinto temple dance. The "no" performance was the common pleasure of high and middle class society.

Another noticeable fact in this period is the development of trade. The merchant at this time was most active and trustworthy. "It was quite a usual thing to insist such classes as these: 'In default of the repayment of the sum lent to me, I shall say nothing against being ridiculed in public,' or, 'In case I fail to pay you back, you may call me a fool,' and the like."⁽¹⁾ (What a contrast to the present character of the Japanese mer-

(1) Nitobe "Soul of Japan"

chant). Their ships freely sailed across the Chinese sea to southern China, the Philippines, Siam, and Hindostan; and in Siam a Japanese settlement of 3000 houses was founded.

The consequence of the development of commerce presupposes the development of the democratic idea and an increase of the rights of the common people. Although such a condition of society was very indistinctly discerned at that time, it is certain that this spirit had created entered into the minds of the people.

II. Introduction of the Civilization of the Catholic Nations.

Since Marco Polo introduced the Japanese people to Europe in his partly fictitious narrative (1248), the curio-

sity and interest of the latter had been directed toward that mysterious land. Mendez Pinto, a bold and adventurous Portuguese, visited Japan in 1542 A.D.; and became an eye witness of our civilization. He first introduced fire arms to our nation and returned to China laden with abundant reward. This attracted other merchants, and missionaries as well.

In 1518, there had taken place a most remarkable event in the modern history of Europe. It is the splendid victory of Protestantism over Catholicism, won by the efforts of Luther and his friends. The efforts of Loyola, the founder of the Jesuit order, were in the nature of a reaction, toward the efficiency and power of the Catholic Church. The monks of this order, immediately made

their way to the Orient in order to repair the loss which they suffered in Europe.

Francis Xavier, an intimate friend of Loyola, landed in Kiyushu accompanied by 2 Jesuits and 2 Japanese, with an intense zeal for missionary work. "Thus, in the beginning, head in hand, came foreigners, Christianity, and fire arms".

Though Xavier was so far disappointed in his Christian mission that he quitted Japan after some few years exertion, his strong zeal and devoted example soon found many followers of his work among Jesuit and Franciscan monks. Their zeal, eloquence,

gorgeousness of ceremony, far surpassed those of the Buddhists, not to speak of the Shintoists. Their harvest was tremendous; success followed success.

In 1581, there were 200 churches, and

one hundred and fifty thousands and native devotees. Many a feudal vassal also declared himself a humble servant of Christ, and even Nobunaga openly favored the Christians and gave them many privileges and much conveniences in propagating Christianity.

There must have been some cause for this astonishingly rapid success of Christianity. The plentiful use of gold, degeneration of the native religions, the unparalleled zeal of the missionaries and so forth may be accounted powerful causes. But above all, in my opinion, there was a cardinal cause beside those; that is the monotheistic doctrine of Christianity. I have described in a previous chapter, how in the last half

of the former period, a sect of Buddhism had almost achieved the conception of monotheism in its worship of Amida, and had been heartily welcomed by the majority of the common people.

This fact means that the religious idea of the people had highly developed in these days so that they concentrated their zeal upon one object and formed life in it. Indeed, the Shin sect, which was apparently the most obstinate hindrance to Christianity had been really a "voice of one crying in the wilderness, make straight the way of the Lord."

Now then what was the reason of the sudden change which struck to the ground the favorable feeling towards Christianity and the European? Unfortunately, one of causes was the rivalry

of the different Christian orders. Jesuits, Franciscans, and Augustinians began to vituperate against each other in an effort of each order to extend its own influence and power, "at which the pagans sneered and bonzes rejoiced." Moreover, "we must add the effects of the international enmity which existed between Portuguese of Macao and the Spaniards of Manila, and when the Dutch and English came upon the scene, they in their turn endeavored to excite the suspicions of the Japanese rulers against their hereditary foes the Spaniards."⁽¹⁾ Moreover, again, a secret paper, containing a scheme of conspiracy, kept in the cellar of a vassal was discovered, in which that vassal and some missionary made contract that the former would assist

(1) Satow "Transactions of the Asiatic Society in Japan" Vol. VI.

the latter from within when the latter should invade Japan. This delivered a vital blow to Christianity and the foreigners. Repugnance toward Christianity, which had been gradually growing since the time of Hideyoshi, who in 1596, crucified six Franciscans, three Jesuits and seventeen Japanese converts, became more and more intense.

In 1624, all foreigners, except Dutch and Chinese (who were permitted to come only to Nagasaki), were banished from Japan. The building of large ships (5000 Koku = 2,500 bushels or 30,000 cu. ft.) and going abroad were strictly prohibited. According to the gravity of their crime, that is, the grade of faithfulness to their belief, five punishments of branding, nose-slitting, cutting off the feet, castration, and death

were inflicted upon Christian converts. Notwithstanding all those cruel persecutions converts stood bravely against the persecutors. A native convert who endeavored to preach Christianity to the shogun, was suspended by the heels in a well, and sentenced to hang thus until he would renounce his faith. He chose martyrdom, and after three days he died calmly murmuring prayer asking God to grant one day his ardent wish by making shogun a follower of the cross, and forgive his sin of persecution which he committed because of his ignorance; even women and children were as brave as men. A child of thirteen years declared himself fifteen years old before the officials in order to be crucified as a Christian. "In

the annals of persecution, in the red roll of martyrs, no names are brighter, no faces gleam more peacefully amidst the flames, or on the cross of transfixing spears, or on the pyres of rice-straw, or on the precipice edge, or in the open grave about to be filled up, than the faces of the Christian Japanese women in the 17th century" ⁽¹⁾ "The annals of the primitive Church furnish no instances of sacrifice or heroic constancy, in the Coliseum or the Roman arenas, that were not paralleled on the dry river-beds and execution ground of Japan" ⁽²⁾

Thus the persecution became insupportable. Finally 30,000 Christians (native exclusively) combined in rebellion in 1639 A.D.; they seized an old castle in Kyushu, and fought against the army (125,000) of the Tokugawa government, repulsing the latter for

(1)(2) Gripper's "Mikado's Empire"

almost 100 days. The reduction of the fortress was finally accomplished with the aid of Dutch cannon. 20,000 devotees were massacred by throwing them down from a precipice into the unfathomable sea. The whole people of Japan shuddered with terror. Every seed of Christianity seemed to be digged up and cast out from the barriers of the land. But "when the French brethren of the Mission Apostolique came to Nagasaki in 1860 AD; (223 years after the rebellion took place) they found in the village around them more than ten thousand people who held the faith of their fathers of the 17th century".⁽¹⁾

At all events, the propagation of Christianity in Japan in the 17th century must be said to have ended in thorough failure. The hatred of Christianity which

(1) Gripp's "Mikado's Empire"

has struck deep root since that time and which exists even to the present day in the minds of the Japanese people, was engendered to a great extent by the Christian missionaries as much as by the Tokugawa government. Suspicion of the danger of Christianity naturally resulted in hatred of foreigners.

Japan closed up all her ports from the intercourse with the outside world.

The bold enterprise, the eager desire for foreign trade which had been developing with ever new vigor among the Japanese people were crushed down to naught. Thus after a seclusion of 250 years, when the Japanese people, in a condition of least knowledge of present day civilization, appeared on the brilliant stage of the world, the world stared at her blushing face and

pitied her state not without some sense of slight, but minding not their own responsibility for having made her so behind the times.

As to the benefits obtained from intercourse with the European peoples, although such intercourse was of but short time duration, these benefits were very great. The importation of fire arms served to stop and not to encourage the spirit of fighting. The rudiments of natural science were introduced by the Dutch. The landscape paintings of the Dutch school greatly encouraged the development of the realistic idea in the Japanese arts. The new method of traffic failed not to be adopted by the Japanese people notwithstanding their short & limited experience in international

communication.

Chapter VIII VII
 Secluded Japan
 (From emperor Meisei 明正 to emperor
 Ko-meï 孝明 ----- 1639-1853 A.D.)

While, on the one hand, thousands of the faithful devotees of Christianity were suffering persecution which reached to such a degree of cruelty as the world's history never had before recorded, on the other hand, a profound peace was being created by the Tokugawa government.

After the death of Hideyoshi, Iyeyasu, with his personal attractions, veneer and rare ability, gradually made himself the center of political affairs and the leader of the feudal vassals, notwithstanding the fact that Hideyori, as son of

Hideyoshi was in the position of Kwan-paku (see page 151) as legitimate successor. This naturally excited the enmity and jealousy of the followers and adherents of Hideyoshi toward Iyeyasu.

The consequence was the decisive battles of Sekigahara in 1600 A.D. (the greatest battle of Japanese history) and of Osaka in 1614 and 1615 A.D., in which Hideyori's party was entirely defeated.

Iyeyasu was a man who was as severe toward his enemies as benevolent toward his friends. All who had favored the Toyotomi family, whether they were of rank or of no rank perished together with their families, and their estates were confiscated. No body dared to make the slightest opposition against Iyeyasu's administration, because to do so was to suffer death. Iyeyasu con-

summated the policy of exclusion, as I have said before; he also protected our seclusion by prohibiting the people by to go abroad. He founded Yedo, now Tokyo, and made it the seat of his feudal government as distinguished from emperor's at Kiyoto.

Feudalism, with its strong central authority, its complex mechanism, and firm system of caste, attained almost its completion. His successors jealously maintained it during the period of military domination. The laws became ^{sumptuary} and extremely artificial in their nature. "Even the matters of dress and house hold architecture were strictly regulated by the state." The provincial administration was executed by the feudal vassals upon whom those

those provinces were conferred. The feudal vassals governed their people according to their own pleasure and contributed to the central government some part of the taxes. Iyeyasu, in his later days, composed a constitution which may be considered as the most important legislative production Japan ever produced, and which "offers much of interest even in comparison with the codes of European nations during from the feudal age."⁽¹⁾

He, in his constitution, put strong demarcations between different castes, settled the amount of income of the imperial house, the nobles, and the vassals, and taught his successor the method of ruling people, in which the famous phrase "human life is like a journey to far land bearing

(1) Rein's "Japan"

a heavy burden; therefore, I say, never be in haste nor idle." Thus the military magistracy which lasted 250 years was accomplished.

A splendid tranquillity dazzled the eyes of people who for a long time had suffered bloody turmoil and limitless disorder. Their ambitions were suppressed. They learned the easiness of obedience.

The emperor and nobles were obliged to withdraw from all participation in political affairs, instead of which they received high honor from the shogun and the vassals.

However the governmental system of the Tokugawa dynasty had a fatal defect in its foundations. That is the passivity of its régime. Man is by nature too active to be fettered to

a society where no progressive evolution is traceable. Instead of being content to be excluded from the world and shut up within the narrow precincts of their native land, the attention of some was turned toward affairs of international scope; or they reflected upon the past recalling the prosperous age of the emperor and his nobles, others who had got some idea of the brilliant progress of European nations, became uneasy at the exclusive policy of the Tokugawa government and indulged in anticipation of the future. Thus, long before, the kind knocking of the American hand at our fast locked door was heard, there had developed in the air of the whole country a discontent and ill-feeling toward the usurpation of Tokugawa, which finally burst out

into civil war in the middle of the 19th century.

Kiyoshi Kawakami⁽¹⁾ has pointed out the fundamental causes of the recent reformation as follows

1. Decline of central authority
2. Writings of scholars.
3. Influence of burghesses or commons
4. External pressure brought in by the presence of foreigners.

These are precisely true. Leaving the first and second items for further study (because these belong to social evolution rather than political), I will explain the ~~first~~^{second} and ~~fourth~~^{third} items in the following lines.

At the later period of the Tokugawa dynasty, many of the shoguns lived in a most extravagant and luxurious way, which necessarily forced them

(1) Kiyoshi Kawakami: "The Political Idea of Modern Japan"

to levy heavy taxes upon the retainers, and consequently the retainers upon the common people. A whisper of discontent and uneasiness was heard everywhere throughout the country, especially in the westward, where many of the subdued barons were living in forced obedience. The last days of the Tokugawa government began to be counted. The clash of the Imperial and shogunal powers seemed inevitable.

When all of the elements were at work to undermine the grand edifice of the feudal government, the great and final impulse to the undertaking was given by the foreigners hand. On the 8th day of July, 1853, to the panic terror of the whole people, four huge men-of-war unexpectedly came into the inner harbour of Yedo bay. These

were from the United State of America. "The signal rockets from the forts were answered by the rattle of cables and the splash of anchors, and Japan's new era began".⁽¹⁾

Let us now turn our attention from the evolution of political administration, to the conditions of learning and social evolution during this period.

The period of the Tokugawas shogunate which lasted about 250 years was an age of the decline of religious thought. Buddhism, which had awakened up from the an idle dream in order to stand against the introduction of Christianity, again fell back into its slumbering shiftlessness during this period. The unparalleled growth of the pedantic doctrines of Confucianism.

(1) Griffis' "Mikeado's Empire"

was also powerful enough to deal a serious blow to this philosophical mysticism. The majority of the bouzes led a life of ignorance and corruption; they were considered mere accessories of the funeral ceremony and nothing more. Superstition occupied the place of genuine faith. There was no age more neglectful of religion than this age.

Iyeyasu adopted the teaching of Confucius into his code to a great extent and made it the standard of the moral law of Japan. Thus the ethical doctrine of Confucius and Mencius filled up the place of Buddhism. One may wonder that I have neglected to dwell upon the influence of Confucianism upon Japanese character since it entered into Japan in the sixth century. But in fact, although the Japanese people

have been remarked for their imitative and adoptive power, Confucianism remained practically stationary among them for a number of centuries. This is a very strange phenomenon. The explanation of the reason for which should be interesting. Why did Confucianism remain so long time sterile. The significance of this can only be understood by comparing the ethical characteristics of the Japanese people and the spirit of the teaching of Confucianism. Confucianism is a philosophy teaching absolute obedience (to man, not to God), pedantic morality, extreme common sense (consequently abolition of imagination), stoic coolness, and even, as its defects, pharisaic hypocrisy. In contrast to the above

the Japanese were too free and bold to render a blind obedience to man (see page 166), too simple and instinctive to be bound by a pedantic formalism, too intuitive and imaginative to be logic-chopping rationalists, too emotional and uncontrolled to be sober-looking gentle-men, How could such a people "strain at gnat, and swallow a camel." ?!

For this fundamental reason, Confucianism remained long time without exercising any particular influence upon the Japanese people, while Buddhism and Shintoism deeply touched the tender spot of the people's heart. But Iyeyasu found in Confucianism a fittest doctrine for his conservative political regime.

In the meantime Buddhism, as

I have said before, owing to its corruption and degradation was losing its power to sway men's minds; society was tending toward a strict-caste system and formal order, a tendency favored and fostered by the feudal régime, and Confucianism hence found a rare opportunity to become predominant in the spiritual and thought world of Japan.

Since the adaption by Japanese of the Confucian doctrine, it needs had a comparatively large influence upon the social system and personal character.

As to the influence upon the social system and personal character:—

1. According to the Confucian doctrine, the supreme duty is not to self, but to the organization of which one is but a part. Therefore, the single



unit of society is the family and not the individual. Therefore, the state is to be considered a large family. For the sake of the family or of the state the individual is nothing. The expression of G. Bousquet⁽¹⁾ ("much activity, intelligence, and talent, little principle and no character") can be understood by taking the fact above mentioned into consideration.

2. Absolute obedience to superiors (Master, parent, husband, elder brother, and so forth) produced a firm social order. Loyalty, filial piety, fidelity, faithfulness and so forth are the excellent productions of Confucianism. But at the same time, it resulted in the degradation of the social positions of women, abolition of progressive spirit, the strict system of sole inheritance of the eldest son; and these I think are to be considered as the

(1) G. Bousquet - "Le Japon de nos jours" Paris, 1877

harmful effects. Kaibara Yeki-ken, one of famous Confucianists during the Tokugawa period, summed up the good qualities of a woman, among them, in the first place he said

"A womanly disposition, as shown in modesty and submissiveness."

3. Gulick says "Prof. G. T. Ladd has called them (Japanese) a 'sensitive' people, in the sense that they are powerfully moved by sentiment. This is a conspicuous trait of their character."⁽¹⁾ This is truly a conspicuous trait of the Japanese character, as I have said before repeatedly. This may be a great defect of our people, but it is I believe an excellent trait. The Jews were a narrow-minded and emotional people. But these very traits of character, defects though they

(1) S. L. Gulick "Evolution of the Japanese"

may have been, led them to maintain the monotheistic conception. I believe, if there is to come a day in which the Japanese people are to make some important contribution to the general progress of the world, it will surely be by their emotional strength. Confucianism tended greatly to check of emotion. See a description of a gentleman cultured by the Confucian doctrine.

"He was never known to betray anger, nor do I remember that even when he laughed he ever gave way to boisterous mirth. Much less did he ever descend to violent language when he had occasion to reprimand any one. In his conversation he used as few words as possible. His demeanour was grave ----- "(1)

I have made some observations

- (1) Description of his father by Arai Hakuseki, one of most prominent scholars in the Tokugawa period

in a previous chapter concerning the growth of the shivalric spirit. This spirit, since then, had developed gradually through many social vicissitudes, and reached the climax of its development at the beginning of the Tokugawa period. We call it Bushido (the way of soldiers). I will cite here one from many instances in order to show the general idea of this spirit.

In the last part of the Dark Age, there lived two strong rival usurpers, one (Uesugi Kenshin) in Echigo and the other (Takeda Shingen) in Kai.

These two were mortal enemies of each other, each endeavored to attack the other at every opportunity. But upon a certain occasion when Shingen, by the intrigues of petty rivals, had perverted from obtaining a supply of salt, Ken-

shin sent a great amount of salt to Shingen with a letter in which he wrote "Learning of the lack of salt in your country, I have ordered to be sent to you a little small quantity, which kindly accept. Let us fight a battle or make a peace in a ^{manly} way. I am perfectly ready at all time to send whatever you may desire to have."

On another occasion, a man of Kenshin, who was well acquainted with the general conditions of Echigo, applied to Shingen seeking that to hire with him as an adviser; all that this shameless retainer of Kenshin obtained from Shingen was a death. Shingen left a verbal will addressed to his son in which he said "Kenshin has been my formidable foe who has never been ~~con~~reconciled with me. Nevertheless he is a

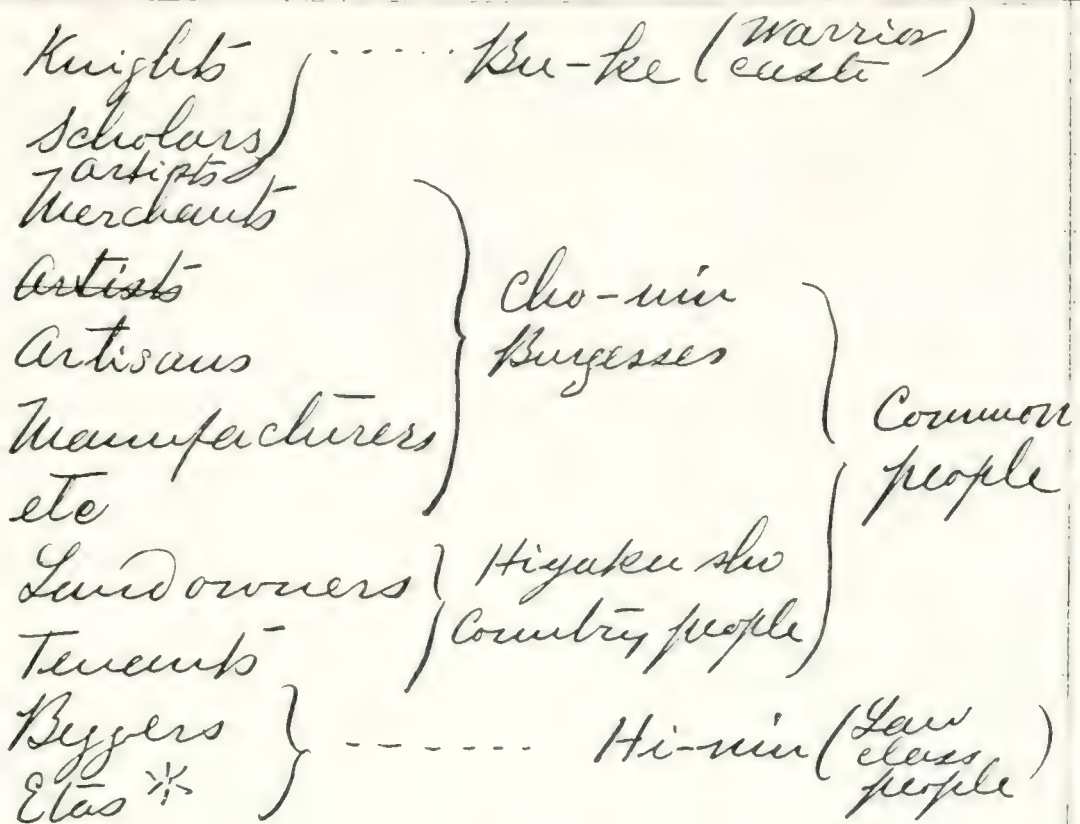
true warrior, ask his assistance and suggestion as to your administration after my death, for there is no man more reliable than he among my acquaintances." Ken shin was eating when the news of Shingen's death reached him. He put aside his meal and said with tears and sighs "I have lost in his death my worthiest rival; now there is no enemy, but at the same time, alas, no friend!"

By the end of the Ashikaga period, Shinto (神道 way of Gods) had taken a definite form and doctrine as religious system, through the efforts of some conservative scholars. This naturally resulted in a revival of the study of ancient history and literature. This tendency increased more

and more during the Tokugawa period. Atsutane, Mabuchi and Norinaga are the prominent representatives of this movement. They compiled and annotated classical literature such as *Kojiki* and *Man-yō-shū*, and occupied an important position in the literary and historical circle of that time.

Let us turn our attention now to the conditions of the social system. The fundamental principle of the Tokugawa feudal régime was founded upon the strict distinction of caste. The following table will show the general idea of the social classification during this period.

Emperor	}	Koke (Noble caste)
Nobles		
Shogun	}	
Vassals		



* Eter is a class of people which developed into a distinct class in the Middle of Dark Age. Their occupations were exclusively limited to butchery and tanning. Marriage with other castes was strictly prohibited. Their class name Hi-nin means "Not-man-kind."

The demarkation between each the several castes it was clearly drawn; no confusion was allowed. Nominal honor had been attached to Ko-ke, actual power had been grasped by Bu-ke, and the common people had neither of honor nor power.

But, as Quijot well noticed,⁽¹⁾ feudalism uses to exercise a salutary influence upon the intellectual development of individuals, while it is incapable of establishing either legal order or political guarantee. During several generations of prosperity under the Tokugawa rule, there was produced a strong under current in society, which was waiting every chance to break down the hard crust of caste. That under-current is the development of individual man. The progress of commerce

(1) Quijot - "History of Civilization"
 Sec. IV.

and industry had gradually differentiated the burghers by wealth and not unfrequently by intelligence.

Now these two factors; namely the revival of learning and the development of the idea of the individual, which was the pride and glory of the Tokugawa period, became the strong causes of the recent revolution. The school of Chu-hi (a school of Confucianism, which flourished during the Sō dynasty) deals especially with *Honmatseu* ("beginning and end" or the rational positions of things). This necessarily led the minds of scholars to question whether the rule of the emperor or that of the shogun is the proper institution in Japan. Scholars of all schools (Chinese scholars, *Kubengakue* (classical literatures), and Shinto priests)

wrote many books full of the odor of imperialism and yearning for the ancient glory. "History of the Great Japan" compiled under the auspices of the prince of Tinto (1622-1700 A.D.) and "History of Japan, imperial and feudal" by Rai San'yo found great favor among the lords and the people. The spirit which permeated these works was simply reverence for the imperial throne and discontent with the feudal régime.

Meanwhile, from the beginning of the 18th century, the western knowledge also began to dawn in the horizon of a corner of Japan. Many eager young students, whose insight recognized the excellency of the western civilization, flocked from all quarters to Nagasaki, where the foreigners had been permitted to land. There they studied lan-

quage, medical science, military tactics, natural science, materia medica, the fine and the applied arts. The more they became acquainted with the foreigners, the more they felt the necessity of sounding against the disadvantages of our policy of seclusion. Some of them published books which contained discussions hostile to the reward administration of government; and as the reward of their advanced thought, many authors, Takeano, Sakuma, Hayashi, Watanabe, and others suffered death. But this book did not flow in vain.

Thus the signs of revolution began to be discerned in every circle of society, while the Tokugawa government had been extremely impoverished by its misrule and by the

idleness and misconduct of the shoguns. There were not wanting some great shoguns and ministers who achieved almost ideal statecraft, and who endeavored to restore order. But things had already gone too far on the way towards decay. The explosive was placed, a spark of fire would do all.

Before I conclude this chapter, I will add a few words concerning the development of arts and letters.

During the latter part of the Ashikaga period, there appeared a sort of play called "Nô" as a pastime of vassals and nobles. As the modern drama in Europe arose out of the *Prologues* plays, and *Morality* plays passed into the *Miracle* plays, the Japanese drama

also developed from the "no" dance, which took its origin in the sacred dance of the Shinto temple, and in the music of the Buddhist temple.

The drama was popularized from the "no" dance to answer the demand of the common people. Although its development was undoubtedly very primitive, it gave a great impulse in producing many masterpieces of literature. Dramatic composition became the essential work of literary men, and it achieved its full development in the genius of Chikamatsu. To the best of my knowledge, Chikamatsu is commonly regarded as occupying the highest position among the poets of Japan, as Shakespeare is in England. The favorite topics

of his dramas were either historical or Shin-ju (said of two lovers who commit suicide in order to live together in the next world). In the point of the infinite variety and intricacy of his knowledge and expression of humanity, the vast comprehensiveness of the vocabulary, he surpasses far all other writers. He reproduced the struggle between the so-called moral and passion, and between crime and conscience. He sounded a high tone in opposition to the mechanical moralism and the artificial caste system. He was a powerful defender of the true Japanese sentiment and character.

With wonderful contrast to the romanticism of Chikamatsu and his followers, Bakin, a novelist

stands preeminently in his expression of the moral or ethical side of Confucianism. He was a profound scholar, a great verbalist, and an devoted admirer of the Chinese philosophy. Chinese influence upon his productions are remarkable both in the points either the style of his composition and his method of expression. However he appears rather as a reproducer of the spirit of the time; he was far from being a genius.

With another contrast to the above, there arose a school of mingled sentimentalism and realism. The productions of this school represent an extreme sensualism, which characterises the degrading tendency of the later day of this period. There is neither significance nor prin-

ciple in these productions; only a fascinating style of composition and a minute description of debauchee and coquette.

In summarising the long course of the career of literature in Japan, classification may be made as follows.

1. Pure Japanese thought --- Kojiki, Manyōshū.
2. Reaction of the Japanese thought against Buddhism ----- Genji-monogatari.
3. Buddhistic thought ----- Saigyō's work, Chōmei's work.
4. Reaction of the Japanese thought against Chinese ethical idea ----- Chikamasa's dramas.
5. Thought of Chinese philosophy ----- Bakin's novels.

While the mighty wave of Chinese civilization was beating against our

shores, during the Dark Age, our painting also was largely influenced by that of China. Cho-dou-su, regarded as the father of the modern classicism, and his pupils soon became blinded into one school — the Kano school. The main characteristic of this school is the rigid execution, sober style, absolute subordination of color to design, vigor of line, and an undigested and unassimilated mass of Chinese ideas. This school, as well as Confucianism, was patronized by the Tokugawa shogunate. The production of this period alike in thought, subject and treatment, appealed only to the aristocratic class, to whom they were addressed; the people at large were little, if at all, influenced by them.

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However, as I said before, the period of Tokugawa was a period of development of the common people in one sense.

An interest in and taste for the arts were propagated throughout all classes of society, instead of as before being exclusively monopolized by the learned class. Artists appeared who no longer addressed themselves only to the cultured class, but to the common people. Moreover, the new conception of arts taught by the Dutch school gradually influenced Japanese arts to be more democratic.

The hard crust of classicism was broken by the bold attempts of Korin (1661-1716 A.D.) and Okeiyo (1732-1795 A.D.). There was about Korin not a trace of arbitrary rules and traditions. Such a spontaneous fresh-

ness of imagination, luxury of color, peculiar charm of composition, had never been seen before. Ōkeiyo, succeeding him in date, surpassed him in realistic boldness. He was a great stickler for truth, he resolved to paint directly from nature. We can trace in him abundant influence of the Dutch school.

Since Korin and Ōkeiyo endeavored to break free from the shackles of Chinese tradition, the realistic movement advanced in full vigor and within a short time grew to occupy a vast pale of arts. Utamaro, in female portrait-painting, Kuni-shige, in landscape painting, Hokusai, in character painting, Yosei, in historical painting, are the most prominent masters in Japanese

x.
250

art.

Chapter VIII. The Modern Restoration and After

"The third day, the 10th,"* was Sunday (1853 A.D.). On shore there was no sign of peace on this day of rest. Armed for defence, the warriors were ready 'to imitate the action of tiger,' when suddenly a gentle breeze wafted the sound of music from the fleet.

They listened; it was not a bugle, a drum or a trumpet. It was so melodious and withal so soft, that for a time it dispelled their bloody passion and soothed their fiery hearts.

Though his story takes no cognizance of the tangible effects of the Christian

* July 10th, the third day after Commodore Perry anchored in Yedo Bay.

service, though the time looks still afar
off for the fulfillment of the hymn
then sung,

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy."
let it be noticed as a sacred, moral
fact in history." (1)



- I. That assemblies and councils
shall be formed to deliberate on
national affairs according to pub-
lic opinion
 - II. That the government and the people
shall work together in harmony
to promote the national well-fare.
 - III. That all classes of people shall be
allowed freely to exercise their
abilities.
 - IV. That the prejudices of the previous
- (1) Nitobe "The Intercourse between
the United States and Japan"

era shall be displaced, and the principles of eternal divine justice shall be adopted.

V. The best knowledge shall be sought throughout the world, to promote the national welfare.

(The promise of the present emperor declared before the Council of State and before the nobles, just after the Restoration was completed in 1868 A.D.).



"But most of earth is still from thee concealed,

Until that period of futurity,
When all the globe contains shall be revealed;

Pass not unmarked the islands

in that sea,
 Where nature claims the most
 celebrity.

Half hidden, stretching in a
 lengthened line,
 In front of China, which its guide
 shall be,

Japan abounds in mines of silver
 fine,

And shall enlightened be by
 holy faith divine."⁽¹⁾

(Poetry of Camoens, composed in the
 16th century, when Japan was in-
 troduced to Europe by the report of
 Pinto.)

= End =

(1) The Lusiad, Canto X: cxxxix

English translations by Robert
 F. Duff.

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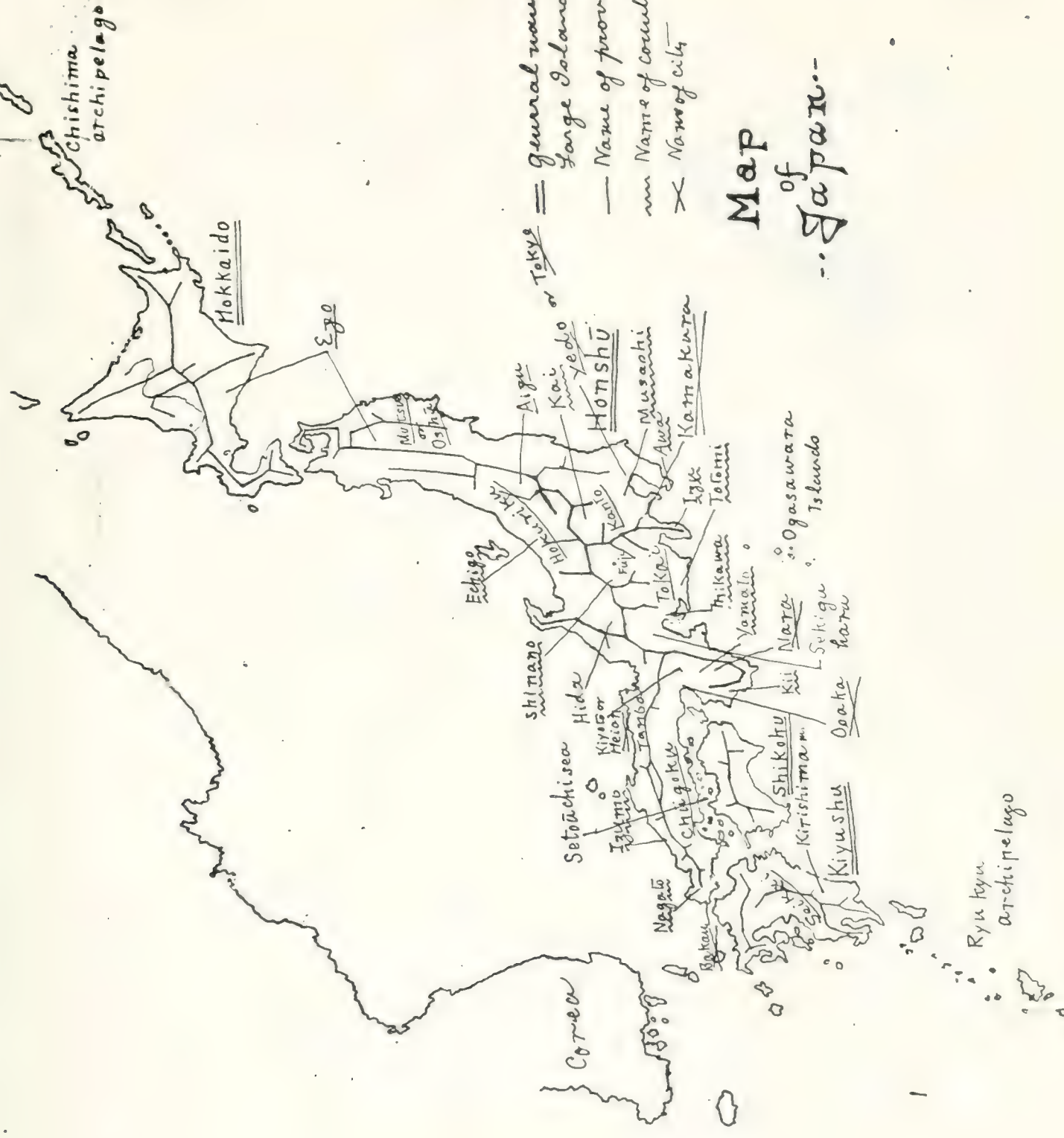
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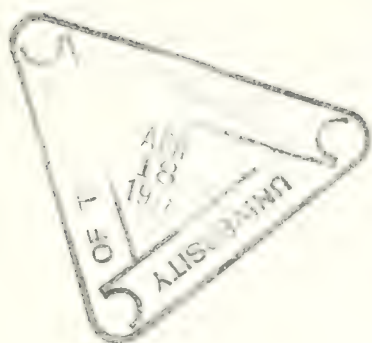
内村鑑三 — "興國史談"

etc. etc.

= general name of
 large islands
 — Name of province
 ~~~ Name of county  
 X Name of city

# Map of Japan















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ical age to the time of de-  
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①



